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ENTS

Good News
by Dana Gatlin

Each Day I Learn
by Harriet Gilfillan

GAZINE DEVOTED TO CHRISTIAN HEALING

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

"If a man keep my word, he shall never see death."

"I am the resurrection, and the life."

★ ★ ★ ★ ★ ★

†

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

"So is he that layeth up treasure for himself, and is not rich toward God."
"Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. . . . Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

★ ★ ★ ★ ★ ★

THESE STATEMENTS ARE TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

For further explanation of these thoughts turn to page 68

UNITY

DEVOTED TO CHRISTIAN HEALING

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PUBLISHED MONTHLY BY UNITY SCHOOL OF CHRISTIANITY
PUBLICATION, EDITORIAL, AND EXECUTIVE OFFICES: 917 TRACY AVE., KANSAS CITY, MISSOURI

Entered as second-class matter, July 15, 1891, at the post office at Kansas City, Missouri, under the act of March 3, 1879.

Accepted for mailing at special rate of postage, provided for in section 1103, act of Oct. 3, 1917, authorized Oct. 28, 1922.

SINGLE COPIES 15 CENTS—YEARLY SUBSCRIPTION $1

GOOD NEWS

But I still had God. Whenever I would turn to Him and try to see Him and comprehend Him instead of this or that poor, inadequate mortal concept, always I would have God. God here and now and always, here was my good news.

BY DANA GATLIN

WHO DOES NOT like to receive good news? Suppose you are in need of money, badly, and in the midst of your anxiety a banker calls you up and says something like this: "A large amount has just been deposited to your credit, which will take care of that overdraft, of the interest on that loan, of the mortgage payment due next week, and there will still be a small balance to tide you over your difficulties awhile. Come in, and we'll fix things up." It might seem too good to be true, but you'd consider that a bit of good news, wouldn't you?

Or suppose you wish to put through a certain business transaction. You've worked on it hard, put your best efforts into it; your material situation is critical, and you've been counting on this particular deal to pull you through. You have held up under several disappointments, now you're trying to cultivate patience, watching for, yet fearing each mail—and then comes the letter with its fateful message: "We're accepting your proposition." It may even name a price beyond what you'd hoped for—fifty dollars more, a thousand, fifty thousand. Would you consider this a piece of good news? You might be so grateful for this happy outcome, on which you'd been counting as the one thing that could save you, that you

might exclaim, "Sometimes I think there is a God!"

Or suppose you are working in an uncongenial atmosphere, and are nervous, tired, and in such a frazzled state mentally and physically that your ability to work, your very innermost self, seems shot to pieces. You say to yourself, "If only I could get out of this confusion and turmoil, get off to some place where it is quiet and peaceful for a while, I could pull myself together again!" Even those in your circle admit that you need a change, but how can you possibly swing it? Then out of the blue you hear from a friend unheard from for years. He wants you to be a guest in his beautiful home, which is just the sort of place in which to find relaxation, rest, and renewed inspiration for your work. Or perhaps this friend may offer you a more congenial kind of job—wouldn't you consider that a piece of good news? You'd think it a godsend, coming so unexpectedly to take care of your particular human need. You might think joyfully to yourself, "It's too good to be true!"

■ ■ BUT THE FACT IS it is not good enough to be true! —not unless you—or I—have first come to terms with our problem and with God. I think it was my greatest step forward in spiritual understanding when I perceived this truth.

The point is, if the seemingly favorable event has made me more dependent on some exterior agency, on some specific mortal instrument of succor or salvation, then how much am I really bettered? How enduring or how secure is my improved situation? Have I strengthened myself or my position by leaning on mortal props, which are helpful while they last but which may alter, shift, or break down any moment? No! In essence I have not been strengthened, but weakened. I will be only the more cast down and helpless the next time an emergency arises, if the human props are not rushed forth

quickly to support me.

But if I have learned how to remain calm and confident, steady and courageous, if I can rely on something in myself that is stronger than my human self, if right where I am and right now I can vision that inner resource and remain true to the vision and proceed trustfully with my daily affairs despite their adverse seeming—then the negative, undesirable conditions, whatever their nature, have been conquered!

▪ ▪ IN SUCH CASE, I have learned something of the strength-giving secret of Paul and Silas, when they lay bound in prison and sang until the earthquake released them. They sang when their prospects seemed gloomy and hopeless, because their faith was in God. Their expectation of succor, their assurance of safety was not based on the presence of any external agency or aid. Had they received word from friends of an attempt at deliverance, or word that the jailer had been won over secretly to give them their freedom, to the human way of thinking this might seem like "good news" to the imprisoned men. Yet in either of these cases the "good news" would have been circumscribed, conditional, and probably short-lived. As soon as they had got out of jail they would have been hunted men, experiencing more wretched fortunes than before their escape. But they had put their faith in divine justice against which no human injustice can prevail, in God who does all His works in divine order.

▪ ▪ I WAS BROUGHT to a deeper understanding of this truth once when I received a very disappointing letter. I had pinned all my hopes on making a certain sale—I had been praying to God—and then this disappointment! I made every effort I could think of to lift myself from my slough of depression. I tried to imagine that the news had been favorable, the sale made—how wonderful! I

could actually feel my spirits lifting and my heart thrilling as I pictured those phrases of acceptance in the letter, the money being deposited in the bank, and the pressure of certain distressing material conditions being removed. But at about this point I'd drop back into a deeper despondency than ever. After all, these were only vain imaginings, conjured up and sustained by my desperate longing, and right in their midst remembrance of the dire facts would obtrude itself and my straining imagination would just flop.

I thought that my mental efforts had been constructive, that I had been faithful, persistent. What was the matter?

About this time I chanced again to encounter the verse "Stand ye still, and see the salvation of Jehovah" and also "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it.*"

▪ ▪ THIS MADE me ponder. To whom had I really been praying, to God, or to the person who I had hoped would buy my product? Why should I assume that this particular transaction was the major part of God's plan for me? Why was I in my mind trying to hold illimitable God down to specific earthly transactions anyhow? Illimitable God! That picture struck me forcibly. I tried to vision it—the realm of God filled with His boundless resources—the illimitable, but divinely regulated resources of God!

The resources of God! And I had tried to array against them—and in His name!—certain petty limitations of my human mind's devising. But I still had God. Whenever I would turn to Him and try to see Him and comprehend Him instead of this or that poor, inadequate mortal concept, always I would have God. God here and

now and always, here was my good news!

I was shaken by the intensity of my discovery. Not long afterward I chanced upon another verse, "God rides in the tempest"; and not long after that, "Behold, He [Christ] cometh with the clouds." No removal of the tempest, no craven scurrying away from the clouds. No! Why should I run away? God rules here also in divine order, if we but recognize Him, and Christ is here as well as where the sun seems to be shining more brightly. If we only let Him, He will make the sun to shine in our heart, the sunlight of understanding, the one light that is potent against all conceivable clouds—of human fear, weakness, sickness, distress, failure, inharmony, confusion, and maladjustment.

■ ■ "THERE IS only one Truth, and when we know Truth we are steadfast. Understanding of the truth that only the good is real and true centers one's mind in the good, and harmony in mind, body, and affairs follows. So one may become steadfast by seeing only the Christ perfection."

Seeing only the Christ perfection. Seeing it in everything. God created everything and proclaimed it "very good." In and through and beyond the clouds—God! This confusion and turmoil in my material world, which has stricken me down, has no power to affect the divine order and serenity of God. When I focus the attention of my whole being upon God, align myself with Him, and anchor my expectation in Him solely, neither have they any power to affect me. Behold, Christ shines through the clouds, dissolves them, and in the light of His presence they are no more.

This does not mean that we have to experience earthly sorrow, sickness, strife, and misfortune before we can know Christ and His salvation. But it is a way of the human world, so long as our human affairs seem to be

going well, to forget about Him. Our mind, ears, eyes, and all our senses are outwardly engrossed. Thus it is when things around us appear "dead wrong" that we are brought to the test. Do we then remember God, remember Christ, that innate spiritual something which prompts us to stay calm, poised, trustful, cheerful, and courageous, that innate something which says, "I can!" It is the bit of God strength implanted in each one of us, it is the bit of God wisdom in each one of us on which we can rely in any emergency—resources of God in us by which our most vital needs are nourished and by which we grow strong.

■ ■ God is! God rules! Christ in me, "the hope of glory." This is the good news! Not that pleasant material benefits or human helps are to be construed as not good; for God proclaimed everything He had made "very good," and these may be the very channels through which He is manifesting Himself for us. We should acknowledge and give thanks for every manifest blessing. But first, foremostly, and ceaselessly we must give thanks to God. "The earth *is* the Lord's, and the fulness thereof." God is our resource. On the innate Christ each one of us must learn to rely.

We reach out, grasp at, and strain after material blessings. Often we do not get them, and we wonder how our prayers have gone amiss. If we do get them, we find that we do not derive the peace and happiness we had expected from their possession, but only added confusion. This is testimony that we have not sought in the right place for our blessing, nor with the right understanding. With our human understanding it is often hard for us to fathom our deepest needs or what stumbling block in us may be withholding our good. We usually define our needs in material terms, and think of benefits as things that come in a material guise; but what is it that

you or I most need? Often it is a better understanding of God, of ourselves, and of our fellow man. Often it is more faith in God, in ourselves, and in our fellow man. Often it is more courage, more tolerance in our personal estimates, more patience, more gentleness, more generosity, more compassion—love.

Whatever your need or problem, you are on the road to the best solution when your emergency has driven you to turn to God. It is an old saying that you can't run away from trouble; wherever you go you carry the seeds of the trouble with you. Some day, somewhere, you will have to meet and conquer your problem in order to be secure, if you do not definitely conquer it now. So why not do that, here and now?

▪ ▪ In the light of this resolution, in the face of many lacks, limitations, adverse appearances, and unfulfilled human desires, I look into my own soul and try to seek sincerely: What do I want most? What do I most need?

And this is the answer: I want peace, I want health, I want security, I want the wisdom and strength (and the assurance of that wisdom and strength) to make the most of my life and to live it to the full.

I want to find the way to sane, cheerful, courageous living, to be unbruised by circumstance, insensitive to small hurts and irritations, slow to anger and criticism, undisturbed by any appearance of human injustice, by any disorder, disquiet, or dissension that may seem to be taking place around me.

I want the ability to do my daily work successfully, to do it in the way that will bring me the most abiding satisfaction; and with the assurance (even in the face of "disappointments") that I can do it as well and even better tomorrow.

I want to enjoy my life. Pleasurable, external diver-

sions are welcome, when they come, but I want something deeper-rooted and more dependable: I want a cheerfulness and joyfulness within my own heart that does not depend upon outer circumstance or incident; a gladness of living in my own heart that is full, free, unstinted; a gladness too full to harbor any element that is unlike itself, unlike its origin in God; a gladness too full to leave room for any human weakness in myself or others, to harbor human doubts and dreads; a trustful gladness of heart that rejoices more and more that it has found the secret source of the fullness of joy; a gladness that remains glad and trustful always, gushing forth from its eternal spring of well-being; a gladness too full in itself to allow admittance of any adverse mortal concept. Spontaneous joy! "That your joy may be made full" is His promise. I thrill and give thanks as I comprehend the import of that promise, its fulfillment in me: Today I am filled with the joy of God!

■ ■ "IN THE LOVE and peace of God, which pass all mortal understanding, there is no bitterness, no turmoil, no strife, and no distress." I want to be peaceful, trustful, loving. I want to be strong, strong enough to be patient with myself and with others; I want to be gentle, to be kind. I want to be strong enough to be generous and warm-hearted, with never a private fear or reservation regarding "just deserts."

"In God have I put my trust." Whatever the mortal circumstance, I want to feel that trust in every corner of my mind, in the depth of my heart, in every phase of my life, in every fiber of my being. I want to trust Him to show me the true, full, and abiding fulfillment of my every human need. "He leadeth me." I want to trust Him to guide and direct me, and I want the strength, courage, and perseverance to follow every leading that reveals itself to my spirit as my highest objective. I am

glad and thankful to have learned that His benefits do not all assume a material guise or belong to the outer world alone, that they find expression in the realm of Spirit first. It is in our spiritual and mental world that the light must shine and the many tangles be straightened out, before we can hope for real and abiding health, happiness, satisfaction, and all blessings to come forth in divine order in our life.

▪ ▪ THE CONSCIOUSNESS of God as our all-wise, all-loving, all-providing Father is something that we ourselves must build into our life. Once established, the realization of His constant presence will take care of everything else. My coming into an understanding of the power of thought was one of the most helpful experiences I've ever had. All thoughts are powerful and produce results, therefore I must be quick to relinquish every thought of a negative, adverse, or weakening nature, and admit only those which I wish to come forth in my manifest life. When my consciousness is filled with God and His presence, with His wholeness, love, wisdom, protection, and abundant provision for all His children, I can feel these thoughts flowing powerfully through my mind, dissolving my mental inharmonies, and then flowing powerfully out from my own mind, forth to dissolve outer appearances of adversity and negation. I don't seek too much to explain the why of this; but it is so.

God is here, that is the big news! I'm not going to let a poor little dollar bill or the lack of it, or a fifty-thousand dollar job or the lack of it, hide the infinite riches of God. I'm not going to let any dissension or noise or confusion hide the omnipresent, boundless peace and harmony of God. I'm not going to let a pain that screams at me from my body hide the wholeness and perfection of God. Here and now is my big opportunity, either to accept Him unreservedly, or to snatch at some

mortally conceived substitute. In my own mind I may be aware that the substitute is transitory, that it will last only for a limited period of the time and be contingent on circumstances. Hence I can only hope that its duration may be prolonged, and then that another bit of "good luck" or "good news" may be forthcoming.

▪ ▪ RECENTLY I heard a group of people discussing an individual who had been bequeathed a large sum of money. "A million dollars!" exclaimed one. "What couldn't I do with a million dollars!" And then another said soberly: "I was just thinking. I'd like to have a million dollars, but I know I wouldn't exchange for a million dollars what I have learned of Truth."

Most of us would enjoy receiving a million dollars. And there is nothing wrong with a million dollars, nor with possessing a million dollars. But a million dollars of itself, or several millions, wouldn't assure you a happy, healthy, successful life. Those who read the newspapers get sufficient evidence of that. Great wealth usually brings to its possessors added temptations, dissensions, cares, insecurities, dangers. So, even should we—you and I—receive a letter in the morning mail informing us that we had been bequeathed a million dollars, it might be "good news," but it wouldn't be the best we could receive. At first human thought it might seem too good to be true. But it is not good enough to be *true.*

This is the best news, the true news: God is here! Not to weaken me or misdirect me in any way, but to nurture that reliance on Him which at the same time nurtures reliance on my highest self—God in me, ever-present. He is here to help me uplift, amplify, clean out, and purify my consciousness so that it may be filled with His abiding presence and power, by which I am made less fearful, more strong. That it may be filled more and more with His love and wisdom, with His

tolerance, with His forgiveness of human errors and frailties, with His abundant life and joy, with His warmth and understanding of those highest potentialities which He is ever desirous of drawing forth in His living creatures, with His tender-heartedness and patience—His strength.

■ ■ WE GROPE, we catch glimpses, we learn to perceive Him more and more through the tangle of our earthly plans. We pray, *"Let me learn to dwell in the love, wisdom, and abundance of God."* True wisdom is not of the intellect, but of the knowing heart founded deep in the universal heart of God. True riches are not material things in themselves, but the faith, love, trust, and understanding that open to us the doors of supply for every need. True strength is the courage to be patient and cheerful, which knows that the earth is the Lord's and the fullness thereof and that God's will is all-good for His children.

Yes, I like good news. So does everybody. But the best news I can receive is news the benefits of which are permanent, news that makes me continually stronger and more secure. I want the assurance that my human inadequacies and insufficiencies are merged in an ever-present source of help that is inexhaustible, and more resourceful and more reliable than my personal self or any personal contact I can make—I want God!

I want the steadfastness and the strength to pray, knowing: "God is now working powerfully in me to will and to bring forth the highest expression of Himself that He would have me be."

"In God have I put my trust."

Trust in Jehovah with all thy heart, and lean not upon thine own understanding: in all thy ways acknowledge him, and he will direct thy paths.—THE PROVERBS

EACH DAY I LEARN

By Harriet Gilfillan

It seems to me that each day I learn a lesson by watching the reactions of various people to certain situations and comparing the results.

A while ago I was invited to spend a day at a friend's house, who lives at the foot of a mountain.

"Isn't it a beautiful spot?" said my friend as we drove up in front of her little house. "I thank God so often for guiding me to this place. The mountains fill me with courage to carry on in the face of seeming difficulties. They stand so firm, so secure, like a tower of strength behind me. I feel almost as if I can hear God saying, 'Lean back and rest, I am right behind you.'

"I have learned to relax, to feel at peace, to really know God since we came here. I felt it was out of place to talk about my ailment in this glorious spot. Then one day it dawned on me that I had no ailment to discuss. I had lost it when I ceased talking about it.

"Jack too is a different man. He is so full of pep, you'll hardly know him."

Just then Jack came in sight. He bounded down the trail when he saw us. I was truly astonished. Could this be the man who only three weeks ago had said good-by to us, a man so disheartened and discouraged that our hearts ached for him.

"I start work tomorrow" was the first thing he said to us. "I have just been out to the mine, and if I give satisfaction the manager says I can figure on a six months' job."

My friend turned to me with a radiant expression on her face. "Isn't that just wonderful," she said softly; adding, "I hope Mr. Renny was successful, too."

"He isn't needed for about another week," answered Jack.

Just then a woman came into view. "There is Mrs. Renny now," said my friend. "I must tell her the good news."

■ ■ OH, WHAT a contrast to my friend's smiling face was Mrs. Renny's. She was a peevish-looking woman. After we had been introduced I could clearly see why. She launched into a perfect tirade against everything. She informed me that the mountains made her shiver and filled her with a dread of unknown danger; the loneliness drove her frantic. Apparently nothing pleased her. Even the prospect of her husband getting employment didn't chase her gloom away. "It would be our luck to get stuck in a place like this," she said peevishly.

Two months later I paid another visit. My friend was extremely happy. "Our prosperity doesn't end with the six months either," said my friend. "Jack has been asked to watch the mine for three months after that."

I asked after Mrs. Renny. "They pulled out a month ago," answered my friend. "Mr. Renny said he couldn't bear to have his wife so upset all the time, he would have to try for something else. It was a pity because Mr. Renny was doing well on the job. I tried hard to change her attitude toward things. They had just the same chance that we had to make good, but this particular opportunity has been lost through her wrong thinking."

My friend sighed. "I feel as if I had somehow failed in not being able to change her viewpoint and help her more."

Jack, who had entered while she was talking, smiled.

"She will change, honey, the same as I did. Every one does. Mrs. Renny just hasn't come into the realization of things yet. You helped her the best you knew how, and your words might even right this very minute

be taking effect. Well! I have to meet the stage to get the mail if there is any."

■ ■ He returned in about an hour. "Looks as if there is a letter from Mrs. Renny," he said as he sorted the mail.

My friend read her letter. "Oh, this is wonderful," she cried. "Just listen to this, 'My dear Mrs. D——, I feel I must let you know how much you have done for me. My husband found work yesterday, after I had turned my hateful thoughts into loving ones. Everything looked very black. It began to look as if no jobs were to be had at all. And he blamed me. All of a sudden I seemed to see you earnestly talking. Your face was shining, I could hear you again saying, "I wish you could learn to love the mountains, you would feel happy then. God never made them to be hated. He made everything to be a blessing to us. It must disappoint Him a great deal to have what He meant us to enjoy despised."

" 'I have truly learned my lesson, and to think that I was so long in seeing how foolish I was. Also all the unnecessary worry I caused my husband. But I have made up my mind not to look back. Instead I shall pray that God will give us a chance to get to the mountains again. In the meantime I am grateful for the job He guided us to.' "

My friend and I had a long talk after her husband had left for the mine. We both agreed that a desire to help another person often doesn't appear to be accepted and we feel as if we had spoken out of place. Then to receive an encouraging letter like the one from Mrs. Renny——!

■ ■ I certainly learned a wonderful lesson only last week. Two friends were calling on me. Each of them has a boy. Knowing their mothers were at my place, the

two boys came over after school. "Can I go to Bainbridge Lake on Saturday with the boys?" asked Bill of his mother.

"You know very well you can't. How many times have I told you it is a dangerous trip. The logging train will be coming down the track, and dear knows what might happen besides. I am scared of the lake; some one's liable to get drowned."

Bill was disgusted. "I'll ask Dad. I'm fed up with the boys' calling me sissy."

"Better be sure than sorry," answered his mother.

Bill hurried out of the room. The other boy, Roy, looked at his mother expectantly.

"If your dad has no job he wants you to do and if he says yes, it is all right with me," she said.

Roy too left the room, but with quite a different look on his face from Bill's.

"I can't think how you can be so easy with him," said Bill's mother.

Roy's mother smiled. "It isn't a case of being easy. I am glad for him to go. I think it does the boys a lot of good to take a hike after they have been in school all week."

"But don't you feel nervous about the logging train?" asked Bill's mother.

"The boys must be careful of course," answered Roy's mother. "But my husband has explained to Roy he must listen before he gets to the crossing. The whistle can be heard long before the locomotive reaches the crossing, and that is the only dangerous spot, as far as that is concerned.

"At the lake there is only water, and all the boys can swim. And they do have such a good time. Besides children have to be taught self-reliance. We have always explained the workings of everything to Roy and let him go to it, as you might say. We have taught him to have

confidence in himself—not to be fearful. And we have taught him if any unforeseen circumstance arises to keep cool and silently ask God for guidance. We know the unseen power will tell him what to do. So, you see, in looking at things the way we do the danger idea does not occur to us. Hence we see no cause for anxiety."

"It sounds easy enough, the way you talk, but I'm not just built that way, I guess. I always was one to worry a lot."

■ ■ ROY'S MOTHER laughed. "Years ago I used to do the same thing. I made every one's life a misery, fussing over the slightest things. But," she added softly, "I had an aunt who showed me how wrongly I was acting. I remember so well the time she stayed with us for a week the first year we were married. 'I thought you believed in God,' she said to me one day. 'Why, Auntie, you know I do,' I answered in a shocked voice.

" 'Well!' " she answered, " 'you don't act like you do.' "

" 'What do you mean?' " I asked.

" 'You don't trust Him at all,' " she answered. " 'All day long you have been worrying because you didn't hear from your mother last night. All your poor hubby heard at lunch today was "I wonder what can be wrong at home. I'm sure something has happened." You sprang that every few minutes. I noticed that Sam came in all smiles and whistling, but he started back to work looking as glum and depressed as could be. Your useless worrying took all the zest for living out from him. Now it is more than likely that everything will go awry for him for the rest of the day. And your continual repetition of knowing that something is wrong certainly isn't helping your mother any. You are deliberately sending out a force against her. Why don't you ask God to bless and protect your mother, and go around with a song on your lips be-

cause you know your prayer is answered. You would if you truly believed in God . . .' "

■ ■ "THREE DAYS later I received a letter from my mother telling me she was unable to get my weekly letter to me as the bridges were washed out, and every one was so busy making repairs. At first she felt I was anxious, then all of a sudden she seemed to feel that I had stopped worrying, which helped her a lot as there was so much extra work to do.

"From that day I always remembered to trust God in everything, and it has been such a wonderful help in raising Roy. Also in preserving harmony in the home. I think it is often the woman's habit of worrying over small things that leads to a lot of inharmony."

Bill's mother was crying when Roy's mother had finished. "Maybe we might have been less 'scrappy' in our home if I had been blessed with an aunt like yours. I have always had my own way because I make such a fuss over everything. I guess I need to trust the Lord a bit better too. I can see where I have been a regular Tartar," she said in a shocked voice. "If you'll excuse me I'll go and find Bill and tell him he can go to Bainbridge Lake with the boys."

"I'm so glad about this," said Roy's mother. "I have often felt so sorry for Bill being left out of things. But the opportunity never presented itself for me to say anything before. It just seems like God guided you to ask us both together today."

And from the good I received from the visit, it seemed so to me too.

Our Father, Thou giver of all good and perfect gifts, accept our thanks for the food before us as the expressed evidence of Thy love and blessing to us.—W. I. V.

BE NOT OVERCOME . . . BUT OVERCOME

A TRUE STORY

It is we who fail God—not God who fails us. That is one thing that we can depend upon absolutely . . . God has never yet misplaced any one who trusted Him and obeyed His law.

BY PATRICIA NELSON

"IT SEEMS THERE always has to be a thorn in one's flesh," said Miriam to June as she came in from work. Tears were very near the surface. "I do my very best to please—yet I make no impression whatever."

June, who shared the small apartment with Miriam, looked at her in surprise. "Why, Miriam, that sounds strange coming from you." Then noticing her friend's deep dejection, she changed her tone from surprise to cajolery.

"What," she inquired, "or who is this 'thorn'? Let me at them." She flexed a brown muscular arm menacingly.

To this ridiculous gesture Miriam responded with a small laugh.

"Now, that is better," June said, laughing also. "And now that the corners of our mouths are in the right position, let's get to the bottom of this thing."

"It is Miss Black, the head of the stenographic department who is the thorn," Miriam said, "I have done my very best to please her, but I have failed. I am a good stenographer—I know it and Miss Black knows it. But she never gives me a chance to show my ability to the

heads of the different departments, so that I may be placed in a permanent position. When any of the heads want an extra stenographer she always sends some one else to take the dictation. Today when Mr. Allen of the Trust Department requested an extra stenographer—she sent a new girl—one who came to work at least a month after I did!"

"That was a little thorny in appearance," June interrupted, "but maybe she didn't——"

"Yes—she did, June," Miriam replied; "for one of the girls heard Mr. Allen ask specifically for me. Miss Black told him that I was doing some special work for her and asked if the new girl would do as well. Naturally he said that she would. I'll never be able to get placed permanently or show what I am capable of doing if Miss Black won't give me a chance. It isn't the first time that she had made it a point, obviously, to send some one else when she could have just as well sent me. And now when I was really asked for——" Miriam's eyes overflowed and her voice broke.

"Well," said June soothingly, "Mr. Allen will very probably ask for you again."

"I just feel like quitting," Miriam said as she wiped her eyes. "Miss Black doesn't like me, and she never will. As long as I am under her authority I will never get a chance to work up."

▪ ▪ JUNE LOOKED at Miriam long and steadily. "Miriam you know how to work out this problem harmoniously. Surely you will, after all the good things that have come to you."

A slight flush suffused Miriam's tear-wet face. "That is just the trouble, June. I have tried all the things I know. I have done my best to overlook Miss Black's treatment of me. I have tried to love her. I have tried to be pleasant to her. But I have gotten nowhere. There

is a barrier between us—and I can't break it down."

"No, you can't," June admitted, "as long as you depend upon yourself. But God can. He has removed far greater barriers than this one for you. Surely you haven't forgotten how ill, how desperate you were when He led Mrs. T—— to you."

"No, I haven't forgotten," Miriam replied. "But then it was only myself that I had to deal with, my own attitude of mind that I had to change. But it is different with Miss Black. I can't change her attitude—I can't force her to like me unless she wants to."

"It may be still yourself that you have to deal with. You remember how glad you were to get your job under Miss Black in the bank. It was a channel opened in answer to prayer and we were very sure that God had placed you there and that you were in your rightful place," June encouraged.

"Yes. I did think I was in my rightful place. But now I am not sure. Maybe God wants me to quit."

▪ ▪ JUNE LAUGHED at her friend's attitude of indecision. "Well—forget it for the time being. After supper we will go down to the Unity center and get the solution. You know that there is a power within us that will right every problem. That is, if we have ears to hear. Lie down and relax awhile."

Miriam lay flat on the davenport. She let every tense muscle and nerve relax. She cleared her mind of her recent thoughts. Then suddenly she found her mind filled with thoughts of the great barriers that God had removed for her.

Months before, by virtue of her doctor's advice and her family's sacrifice, Miriam had come to California to avert an imminent nervous and physical breakdown. The doctor had plainly and truthfully said that he had done all that he could do for her, and that climatic conditions

and sea level altitude might do for her what he had failed utterly to accomplish.

Six months passed—a long six months of raw nerves, disturbed mind, and weakened body.

It was when Miriam had given up all hope of ever being well again that she met Mrs. T——, the leader of the Unity center on B—— avenue. It was a very odd meeting. Miriam, despondent, was taking a short walk near her place of residence when, suddenly, she felt as if she could not take another step. She stumbled to a near-by bench and sat down. An approaching bus drew to the curb and a woman alighted. She looked about her as if expecting some one. Then she walked straight up to Miriam.

"YOU NEED HELP, my dear?" she asked.

"I will be all right in a moment," Miriam replied weakly.

"You are ill," the woman stated.

"Yes. For a long time. I have given up hope of ever being well again."

"Then it was you who sent out an appeal for help?"

"No. I didn't call," Miriam smiled.

"Your need and strong desire for help did call though you perhaps were not aware of it. I was led to answer it. I am Mrs. T—— the leader at the Unity center down the street," the woman introduced herself. "Will you go there with me to the meeting tonight? I am sure you will find healing there."

So Miriam went with her and sat in the front row. Every word that Mrs T—— spoke seemed to be directed to her as a personal message. She told in simple words of the Great Physician awaiting any one's call for health; of Him who is able to pour new life into a person and heal him. And the only thing required to receive this blessing, she said, is to follow His simple in-

structions: "When ye pray, believe that ye receive."

That night was the turning point in Miriam's search for health. Under Mrs. T——'s understanding leadership she made sure progress.

It was also at the Unity center that she met June. June was an ardent student of and believer in Truth. The two girls soon became such good friends that they moved into a small apartment together.

■ ■ THEN ONE happy day Miriam knew herself to be completely healed. She told her friends Mrs. T—— and June that she was anxious to find work. She had been employed in a bank before her illness, but she was willing to work anywhere and at anything in order to relieve her parents of the expense they had been under so many months and begin to repay them for their help.

Mrs. T—— said that they would not ask for any definite, specific place for her; they would simply know that a way would be opened whereby she might attain her rightful place. They would trust to God's leading and would obey His law.

One day shortly afterward June went to deposit her bimonthly check in the S—— Bank on Seventh Street. The teller, who knew her, said,

"Well, if you were among the unemployed, I would give you a tip."

June was immediately interested. "I have a friend who is unemployed," she said.

The teller smiled. "All right, here's the tip. The bank is going to take on three new girls Monday in the stenographic department."

Later as June related the conversation to Miriam, she said, "And it came right out of a clear sky—just like an answer to prayer. You can always depend on God to place you where you belong—and you belong in a bank."

■ ■ MIRIAM WAS one of the three girls selected from a group of twenty applicants. She had worked hard and happily. She would be ready and her efficiency proved when she should be called from the stenographic department to go into some other department of the bank or to one of its outlying branches as a permanent worker.

Then one day she noticed that other girls were being sent into the Trust Department, the Loan Department, to the branch banks—girls less efficient and earnest than she. They were being given opportunity to advance, while she stayed in the stenographic department unobserved. It was then that she concluded that Miss Black disliked her.

And today Miss Black had proved Miriam's conclusions. For Mr. Allen had asked specifically for her—to try her out—and Miss Black had sent a new girl in.

Tears of self-pity again rolled down Miriam's cheeks.

Later, after the two girls had cooked and eaten their supper and washed and dried the dishes, June said,

"Well, let's go down to the center and find where we have failed to contact All-Good."

"It is only I who have failed, June," Miriam said soberly. "You always contact All-Good."

June smiled. "You just don't know how often I have to get help. But it is we who fail God—not God who fails us, Miriam. That is the one thing that we can depend upon absolutely."

■ ■ THE SERVICES had started when the girls arrived at the Unity center. There was a vacant seat on the front row. June motioned Miriam to take it. As she obeyed she recalled that it was the same seat that she had occupied the first night she was there. She felt herself being led by an unseen Presence.

Tonight, as on that first night, Mrs. T——'s talk seemed to be addressed to Miriam personally.

The lesson was from the 12th chapter of Romans, and as she listened, Miriam made resolutions.

Mrs. T——'s pleasantly modulated voice read:

" 'Be kindly affectioned one to another with brotherly love.' "

"I will love Miss Black even if every appearance is that she dislikes me," Miriam resolved.

" 'Not slothful in business.' "

"I will be even more faithful in my work."

" 'Rejoicing in hope.' "

"I will rejoice in hope, knowing that I will be placed permanently and pleasantly in my work."

" 'Patient in tribulation.' "

"I will be patient until such time as it is the will of God for a change to be made in my affairs."

" 'Continuing instant in prayer.' "

"I will steadfastly hold to the realization of my oneness with God—all good."

" 'Bless them which persecute you: bless, and curse not.' "

"I will bless Miss Black and my environment continually."

" 'Recompense to no man evil for evil.' "

"I will never condemn Miss Black again."

" 'Live peaceably with all men.' "

"I will not in any way be annoyed or upset when another girl is placed permanently in a position. I will rejoice with her."

" 'Be not overcome . . . but overcome.' "

■ ■ SUDDENLY MIRIAM felt as if a key had been placed in her hand. " 'Be not overcome . . . but overcome,' " she repeated. "Why, I have been letting myself be overcome by my own destructive thoughts. I will about face and overcome myself by constructive thoughts."

On the way home Miriam was so light-hearted and

happy that June said,

"You must have found the solution to the thorn in the flesh."

"I have—if I do my part," Miriam replied. "After all, June, the trouble is within me."

The following morning when Miriam went into the stenographic department where she worked with thirty or more girls, she said, "Good morning, Miss Black." Then silently she blessed her. She blessed the girls, the room, the typewriters, which soon would be clicking under busy fingers.

In the afternoon Mr. Allen again sent for a stenographer. Again Miss Black, after looking directly at Miriam, sent the new girl. Silently Miriam blessed Miss Black and rejoiced with the new girl.

All day she persisted "instant in prayer." She felt herself wrapped about with All-Good.

Days passed. Every day Miriam blessed Miss Black, the girls, the big well-lighted room, the clicking machines. She felt secure.

It was on Monday that she was called into Miss Black's office—three weeks after Miriam had started the treatments for her thoughts.

At the moment Miss Black was busy, so she said, "Be seated, Miss Marsh."

Miriam sat down. She noticed what an exceptionally capable, fine-looking woman Miss Black was. She blessed her and mentally accepted her as a good friend, as she had done daily for three weeks. Then she relaxed, "rejoicing in hope."

■ ■ After a moment Miss Black smiled at Miriam.

"Miss Marsh," she said, "from the first morning you came to work in my department, I have been impressed with your intelligence, your ability, your neatness both in person and work. I am sure that at times you have

wondered why I have made no effort to place you in a permanent position when I have placed many of the girls not nearly so efficient as you are. In fact, for a while I felt your rebellion and resentment so keenly that I was sorely tempted to place you with Mr. Allen when he asked specifically for you. For I didn't want you to dislike me. Lately your attitude toward me seems to have changed for the better, and I am glad. Today I can clear up to your satisfaction any hard feeling that you may have held against me.

"Mr. Thorpe's private secretary is leaving next week to be married. Mr. Thorpe, you know, is the first vice president, and he asked me to fill the vacancy, as he trusted my judgment absolutely in selecting the right person for the place. For some time I have known of this vacancy and have held you for it. I couldn't explain to you as Miss Stevens did not wish her resignation to be known until today. So you are to go up this morning to begin your work while she is here to supervise you. I have no doubt that you will fill this desirable, responsible position admirably."

Miriam, eyes shining, said, "God is good—and so are you Miss Black. I thank you so much for this chance, and I won't disappoint you. Yes—for a time I was unhappy—but it was only because of my own thoughts. They were not constructive, so I misjudged you."

"We all misjudge at times, Miriam," Miss Black smiled. "Now we will go up and I will introduce you to Miss Stevens; and to Mr. Thorpe, whom you will like very much, I am quite sure."

■ ■ THAT NIGHT Miriam rushed into the apartment, jubilant. She told June of her good fortune. "All the time God knew that He had placed me right," she said.

"Sure, He did," June replied. "God has never yet misplaced any one who trusted Him and obeyed His law."

PRAYER

By Leslie Savage

Beyond the golden minaret
The sunbeams blaze;
The muezzin sounds the ancient call
To prayer and praise.

Beside a church with slender spire
My fathers dwell
And kneel in worship there at sound
Of Sabbath bell.

Moslem and Christian lift to God
And Allah prayer,
Brothers in need who find alike
His presence there!

AN AGNOSTIC

Experiments with Prayer

Of one thing I am convinced, however. In no field of research can a person find more rewards than in that of the human spirit and its relation to the God who answers prayer.

BY ANONYMOUS Part Two

LIKE ANY MAN who has made what he thinks is a great discovery, I was keen for another test. A few days later a stranger named Bell came to see me. He asked if I would help him find a job. He had been idle for months. His family had been broken up and his wife and daughters were in a distant city.

I asked him if he was interested in religious matters and he replied in the negative.

For two weeks I did what I could to find him a position. I introduced him to executives in several corporations but nothing "clicked." It seemed that he might be a good subject for another experiment. I suggested it to him.

It was difficult to make him understand what I was talking about, but he said that he was willing to "try anything once."

I told him of my own experience; gave him my tentative hypothesis; some suggestions for carrying it out, and asked him to let me know what results he got, if any.

During the next three weeks he came to see me every other day. His reports were always the same:

"Nothing has happened, but there's something about this experimenting that makes me want to keep on with

it." Or he would say, "No results yet, but I find that I am becoming more hopeful. Things don't look as black as they did. My courage seems to be coming back."

Then one day he burst into my office with such enthusiasm that I knew before he had said a word that something had happened. He had always appeared to be a quiet, mild-mannered, reserved, almost listless chap. But on this particular day he was all "hopped up."

"It has come!" he exclaimed.

"What has come?" I inquired.

"Just an idea," he replied. "An idea so simple that I can't understand why I never thought of it before. Of course I was afraid that it was only a pipe dream, so I have put it up to several men I know. To a man they say it is great, a knock-out, a sure success."

■ ■ BELL LEFT my office in high spirits to give his newly acquired idea a tryout.

A fourth proposition I now added to the hypothesis: *Possibly a superior Mind puts ideas into human minds.*

It was several months before I saw Bell again. Then I ran into him on the street.

"How about that idea of yours?" I asked.

"Come over to my office and I'll tell you all about it."

When we had settled ourselves in two comfortable chairs he told me.

"That idea was far better than I dreamed it could be. I have this office here in C—— and another office, where I do most of my work, in Washington, D. C. I have a new car and I drive the four hundred miles between the two cities when the weather is good. Best of all, my family is with me in Washington. And aren't we glad to be together again! We are the happiest family in the world. My income has been over six hundred dollars a month for every single month since the idea came to me. I can't tell you how thankful I am for it all."

Meeting a friend at lunch one noon, a college professor of psychology, I related the incident.

"That is easy to explain," he said. "Fear and worry inhibit the action of the endocrine glands. Prayer often removes this inhibition. They are 'charged' once more, very much as an electric battery is charged. Then from these potent endocrine glands again flow courage and initiative."

■ ■ THIS SOUNDED reasonable, but it was at variance with my tentative hypothesis. It made prayer a purely subjective exercise. I determined that I would find out, if it were possible, whether the effects of prayer were all within oneself or whether contact was made with an outside power.

So I addressed my prayers to my endocrine glands; to my better self; and to my subconscious mind. The results were nil. Yet prayers addressed to God were bringing results.

I went back to my friend, the psychologist. I wanted to ask him some questions. But the questions were never asked.

I found him in a bad way. He was almost a nervous wreck. He told me his troubles. A bank in which he had placed his life's savings had failed.

"If I lose my present position," he told me, "it will be impossible to secure another at my age. Besides, I cannot possibly accumulate another competence for my old age. My physician is giving me shots of iron cacodylate and a tonic of iron, quinine, and strychnine, but they do not seem to be doing me any good."

I did not have the heart to ask him about his endocrine glands. Nor did I suggest prayer as an additional tonic. Perhaps I should have done that.

■ ■ NEXT I HEARD of a man who was in such desper-

ate straits that he was contemplating suicide. His name was not Preston, but we will call him that. I went to see him. He was a sight—his clothing in rags—the rents in his trousers mended with white wrapping twine. He was living in an attic that a kind-hearted woman allowed him to occupy without charge. She was not quite as poor as he was, but almost.

He had been out of work for two years; uneducated; unskilled in any trade; forty-five years of age and looked sixty. His morale was completely gone. He had not had a square meal in three months.

I took him to a restaurant for dinner. There was one thing that he had not lost. That was his ability to stow away food in enormous quantities and with amazing celerity.

He told me that he had never been a member of any religious organization.

"When I had good clothes," he said, "I used to go to church occasionally. I liked the music and usually heard something interesting."

He was another good subject for experimentation, so I suggested prayer. He did not warm to the proposal, so I mentioned it but once.

Over a period of several weeks I went to see him frequently. I gave him what help I could in the way of food and clothing. We never could find much to talk about; we had no interests in common. But I continued my visits because he was always so glad to see me.

One evening I found him eagerly awaiting my coming. His greeting was "I've some good news to tell you. Yesterday I received a letter from some distant relatives from whom I had not heard in years. I'm offered a home and a job. They are going to drive out here to get me." Then he hesitated.

"Now I'm going to tell you something that I never expected to tell you. Do you remember that first night

you came to see me? You asked me why I didn't try prayer to get me out of my trouble. I didn't take much stock in the idea, so I kept still. But after you had gone I got to thinking about it. My thoughts were something like this: It can't do any harm to try it. It won't take much time. Even if it did, it would not matter. My time is not worth anything.

"That night I got down on my knees and prayed for all I was worth. I kept it up every night since. I decided that I would never mention it to you unless something came of it."

As we said goodbye, his parting words were

"Tomorrow I leave for my new home. But I am going to keep on praying."

■ ■ THAT WAS a year ago. He has written me twice. He did not mention our experiment, but he is busy and happy.

Other incidents similar to those of Bell and Preston might be related, but they added nothing new to the tentative hypothesis.

In my own tests, however, I discovered one other factor of paramount importance. It is this:

Conduct counts.

Indulgence and excess do block answers to prayer. They also weaken one's desire to pray.

This seems reasonable. Our body, our mind, and our soul all are tied together in the same bundle. Anything that affects one affects the other two.

For example, I cannot eat rich food at midnight and play bridge until two in the morning and still be tiptop the next day. Not that there is anything morally wrong in eating rich food or playing contract. But these do affect my mental awareness and mental awareness appears to be a prerequisite to our prayers' being answered.

To express it in another way, I have proved to my own

satisfaction that I must be my best self if I am to get perfect results from my prayers. The responsibility for this rests with me. Now I can imagine some reader saying—if there ever should be any readers of these lines:

"Mr. Anonymous has not discovered anything new. The few facts that he thinks he has discovered have been known and accepted in religious teaching and preaching for centuries."

■ ■ QUITE TRUE! All of them were taught to me and preached at me for years. But they served as an emotional sedative rather than as a stimulus to right action. Certain it is that they never had any real meaning or value for me until I discovered them for myself.

No one doubts that all youth could save themselves much suffering by listening to the admonitions of their elders. But heeding advice does not rate high with young people these days. And some of us prefer, even in middle age, to burn our fingers and break our legs rather than profit by the experience of others.

During the past fifty-odd years I have learned by experience that even a mild-mannered cow will kick you clean across the barn if you try to milk her on the wrong side; that an old ram can lift you as fast as a new elevator, though not so far; that dry ice will freeze your fingers without your knowing it; that the wisdom of cutting a live wire with a penknife is in inverse ratio to the voltage; that an air pocket can give you a sinking feeling beneath your midriff; that a gorgeous sunset or a Beethoven sonata can send little shivers of delight up and down your spine; that even the melody of a tiny song sparrow can lift your spirit on a lowery day, and greater than all, that sincere prayers, properly dispatched, will bring satisfactory replies.

■ ■ THESE THINGS I know. But there are still a multi-

tude of facts about prayer that I want to know; that I just *must* know.

Since I am not a member of any religious organization, the opportunities for comparing my experiences with those of other persons are rare. Perhaps it is as well that such matters are not discussed. Certain essences lose their strength if uncorked too often.

Of one thing I am convinced, however. In no field of research can a person find more satisfactory rewards than in that of the human spirit and its relation to the God who answers prayer.

Even to one who works slowly and often blindly the rewards are many.

Each day the light on the problem, only glimpsed as yet, becomes clearer; confidence in the reality of the few already solved becomes stronger; a keen desire possesses one that progress might be faster, and ever the joy of the search becomes greater.

The myriad facts about prayer still to be discovered is an invitation to humility, but the quest itself has become the absorbing interest of my life.

(THE END)

SANCTUARY

Let us put by some hour of every day
For holy things—whether it be when dawn
Peers through the windowpane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody some little hour
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings,
And touched by the white light ineffable!

—*Clinton Scollard*

TUNED FOR
THE MASTER'S TOUCH

God is the master performer, and you and I are the instruments upon which He performs . . . He who is out of tune with the divine plan fails; he who is in tune, ready for the Master's touch, succeeds.

By Herbert Wendell Austin

THE CURTAIN rises and a great audience waits and wonders in breathless silence. The expected one appears, approaches the piano, and begins to play. Deft, skillful fingers sweep over the keys with a mystic precision, and the instrument, responding nobly to the touch of the master, yields forth to the spellbound throng the captivating strains of immortal music. Golden notes, flowing from the bosom of the piano in glorious, entrancing tides, sweep the hearts of multitudes with their majesty.

But this wonderful demonstration, so skillful, so spontaneously beautiful, is an achievement that we shall study briefly. The artist was a master musician, talented, trained, well equipped to call forth from the instrument the sweetest music that it can produce. But the civic club responsible for the appearance of the gifted one realized that other conditions necessary to the success of the program must also be met and dealt with. The piano, fairly well tuned for less gifted fingers, was gone over thoroughly by a specialist. It was put in perfect tune, in perfect mechanical condition. Nothing was left undone to prepare the instrument for the master's performance.

And that brings us to the greater truth that we have been illustrating. The artist, however talented he may

be, is limited in his performance by the instrument upon which he plays. His adept fingers can accomplish little with an instrument that is even remotely out of tune or unbalanced mechanically. The performing master and the instrument that responds perfectly to his touch are both necessary to produce the sweetest music.

■ ■ God is the master performer, and you and I are the instruments upon which He performs. We are capable, if we are in tune with Him, of becoming all that is beautiful and best, of being swept into harmonies of life that are evoked by the limitless powers of the Great Artist. God, the musician, is limitless in power and resources; we, the instruments, limit His performance through us. Even adept fingers of love cannot extract music from the lives of discordant men. If we fail, it is not God's fault; it is ours.

Out on my lawn there blooms a beautiful flower. Through many vicissitudes it grew before it attained such crowning beauty. It has felt the flails of the fierce, stormy night; it has felt the impact of opposing influences. Yet it has triumphed valiantly over every foe. Each year it becomes a more winsome thing, fulfilling the purpose of its life and bringing me its enthralling, reassuring lesson. Superb triumph, smiling fragrantly upon my lawn, it is in tune with God's most perfect plan, it is in tune with the Highest! I know now that I too may have victory, that I too may flower and bloom—when I have taken its secret to heart and mastered it.

God is the master of the universe, the governing power of life. Infinite love abides in overflowing quantities to caress the smallest flower in God's garden, however it may be hidden from the eyes of men. That same love reaches out to us to caress and to bless. But as an instrument in the hands of the Divine Artist we must be in tune in order that He may make our life a thing of satisfaction.

■ ■ GOD IS POWERFUL. There is no limitation. He can do all things. There is no exception. Tremendous resources are as near as the air we breathe. Supreme wisdom asserts itself in a thousand daily miracles. Inexhaustible fountains of energy bubble everywhere. The Great Provider waits in patience to serve His trusting own. There is no obstacle that you cannot surmount with Him, no night for you to dread if you are by His side, nothing to fear if you are in tune for the demonstration of His powers through you.

"I'd like to be in tune with God," a friend has said, "but how can I be? God is ready to accomplish wonders through me, but how can I respond? What's my part in the scheme? How can I get in tune?"

Here are a few suggestions for those who wonder.

You must believe! You must have faith. You must know that God abides and blesses, that He is all-good and all-powerful, that He is equal to every test and condition, that He is eager to bestow His benefits. You must realize that He is your constant keeper, your infallible friend. He has more to give you than you can possibly receive. Oh, the growth and development that is possible for man when he learns to lean contentedly on the everlasting arms. Study God. Meditate on His power and characteristics. Realize the possibilities of life where His will has an unchallenged way. You can trust this power! You can believe! You are triumphant and safe in His loving embrace! Realize this, believe it, know it!

■ ■ YOU MUST PRAY! Develop the prayer habit. Go out to the silent place alone and meet God. Worship Him in nature's beauty spots, in His own cathedrals of loveliness. Realize that you are in God's presence, that you are talking with Him, that He is listening. Then be still and meditate. Let God talk to you. Do this regularly and at appointed hours. These are sacred moments,

and you will soon learn to love them.

You must study the Bible. It is God's word. Study it regularly, earnestly, prayerfully, faithfully.

You must not expect God to do it all! You have a part to perform. God will do His part. He never shirks. His power is limitless. Divine resources are everywhere. The Bible assures you that He is no respecter of persons. He does not *make* some people failures and others suc-

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Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Soviour, through Jesus Christ our Lord, be *glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.*—JUDE

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cesses. The individual plays a part in the game. He who is out of tune with the divine plan fails; he who is *in tune,* ready for the Master's touch, succeeds. Be willing to work with God. Help Him to use you in making your dreams come true. Accept what He bestows and use it to accomplish more. Travel the road He points out to you. When things seem to go wrong temporarily and the way grows dark, do not fear. Your divine leader knows the way that ends in triumph. God is in action. He works! He accomplishes! We must give Him an unchallenged way in our heart and life, we must be susceptible to His wonder touch. We must expect God to do much through us and we must help Him to do it. We must help Him fulfill His purpose of victory.

Success is simple with God and man working together and God having His way with the perfectly responsive instrument. We must be in tune for the Master's touch! Then safe in the arms of divine love, fearing neither storms nor foes, nor failure, nor loss, we shall find it thrilling to press on and attain the heights of life.

MY CUP RUNNETH OVER

The one whose vision is directed to life's outer circumference searches long before finding substance, but he who turns within finds spiritual reality speedily and easily and is wholly satisfied by its good.

By Genevieve Courtney Maurer

THE HOUSEWIFE stirs up a batter out of which she may fashion pancakes, waffles, fritters, or pan bread. What the batter becomes in manifest form depends upon the idea of the user. Whichever idea is used, the batter exhausts its meaning completely, so we may say that the pancake or waffle that "becomes manifest" is a combination of batter and idea.

To the woman who has cooked at all there is nothing strange about this demonstration, for she knows that from any master recipe for bread or cake she can bring forth food of infinite variety, according to the ideas she has and the form into which she pours her mixture.

Demonstrations in substance are really just as simple and easy as the making of hot cakes and waffles out of the same batter. The big difference is that out of the universal substance everything is made and that this substance can never be exhausted.

But everything from a pancake to an ocean liner depends upon the idea that formed it, for ideas are the formative agents in substance. In fact, substance has never been manifested in form without being sustained by an idea that gave it the form that we think of as char-

acteristic of it. This is always true.

The ideas themselves of course are also formed out of the God substance, for there is nothing else out of which to make anything. We might liken ideas to cups, vessels, or measures that we have fashioned and set out, open side up, to be filled brimful with the infinite substance of God.

In fact, man himself is frequently referred to as a divine idea. Most definitely he is a sustained idea in God substance, truly the visible expression of not one but of thousands of sustained ideas. Man is also a radiating center of innumerable ideas that are outpictured as his outward or "expressed" life. These ideas are the forms that he has held up mentally as cups to be filled with the invisible, omnipresent, free-flowing substance of spiritual reality. When the ideas that he has kept dominant within him have been released into visible manifestation, he has become what he is—a scientist, a musician, a carpenter, a teacher, an executive, a failure, or a great success.

■ ■ THE QUESTION may arise, "If man is made of the universal substance, and his ideas also are created out of it and filled with it, and the expression of the ideas outwardly is ever by means of the God substance, why does he have such a time getting along in life?"

The unawakened individual pays no attention to quite the most important element in his existence, the very substance that gives everything reality—God. Mentally, he gets out on the circumference of the circle of his life, the realm of expression of ideas. To be sure, God with His attributes of all-sufficiency and omnipresence is there too, in the manifestation as well as the ideas, but man continues to gaze in such fascination at the outer expression that he does not see or feel the pulsing, inner life that gives everything reality.

So what happens? Man deals with facts, draws con-

clusions, cites opinions, pronounces prophecies and judgments, yet what is the condition of his life underneath? Unsatisfactory, because he constantly has a sense of not having found in it the reality of whose presence he had once been dimly aware. Fairly successful financially, but far from rich in real satisfaction or in true joy of living, the something that would have made life a gladness throughout has eluded him. Why? Because he has devoted all his conscious interest to those interlaced and ramified objects which have been manifested as a result of the thousands of conflicting ideas that he has radiated out around him. No wonder he has such a time! Until man becomes aware of the divine living substance within himself and within everything else in the world, he does not know how to handle his ideas so that they will make him a powerful radiating center of enjoyable, living good. He needs to awake, to deal with the inner spirit in himself, in his life, in God, and consciously incorporate the living material that is always there into his life structure.

▪ ▪ THE ONE whose vision is directed to life's outer circumference searches long before finding substance, but he who turns within finds spiritual reality speedily and easily and is wholly satisfied by its good. When we get very still and draw away from all ideas except one—which may at the present moment be a very tiny "cup" in our consciousness, but which may be expanded to infinity—that *God is the only Substance and is entirely good, free-flowing, inexhaustible, and instantly available,* we have then absolute simplicity and Truth. Since we desire to adjust life to this divine idea of perfection, let us start there first, then go from substance to idea, and from substance-filled idea to substance-filled manifestation.

Occasionally a student asks his teacher, "Suppose a man had faithfully sustained the idea of failure until it manifested itself for him, and after it manifested itself

it seemed as if he could not get rid of it at all, because it had so many 'centers' radiating failure in everything that he did. Do you mean to say that his dominant idea of failure and all of its many expressions are filled with God substance?"

Yes, in all the universe there is nothing but God substance out of which anything can be made at all. There is sameness, oneness, identity in the universal God substance. The differences that are apparent in men and their achievements lie solely in the difference in ideas that they hold in their heart to be filled with the God substance. The Bible states it in this way: "The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things."

▪ ▪ IN THE UNIVERSAL substance there is only good. The only evil that can become manifest within the heart or outwardly is our idea of evil. Furthermore, when we demand of universal intelligence, "Is there evil, failure, injustice, disease, lack, or death?" our inner perception of the nature of substance reveals that there is only a blank. The adverse things that cause man so much woe are nothing, are no reality. The substance of God infolds, surrounds, and interpenetrates us and everything like a sea of shining white light in which we are forever immersed. Because this good is universally and evenly present, we can always find the good in everything.

Yet some people concern themselves greatly about what to do with their discarded ideas. By thus giving them attention they continue to sustain them. No one needs to hold an idea up in consciousness one moment longer than he wants to. We can vigorously break up the old cup by strong denial, or we can simply drop it, paying no more attention to it than if we had sent it to the junk pile. We are through with it. It has served its purpose. It is gone. If some one comes dragging it

back and tries to sell it to us, we instantly recognize where it came from and we deny it entrance to the Truth-cleansed room of our mind. In reality, as we ignore the old and give the idea of what we do want the place of honor in mind, body, affairs, the form of this old idea is actually dissolved back into the formless universal substance.

■ ■ WHEN WE remember that the mind forms the ideas, the patterns, or the vessels that substance fills to overflowing, it is sensible to bring forth only such ideas as we care to have appear in visible demonstration. Naturally, since we want better, broader, and brighter lives, the bigger the measures or containers of good that we consciously set out to be filled and sustained in substance the more abundant will be the evidences of the highest good that will appear around us as manifestations of our awareness of spiritual substance.

Ideas of truth, harmony, joy, gladness, delight, health, strength, comfort, plenty, riches, peace, poise, power, love, praise, faith, courage, wisdom, beauty, youth, and success will be filled instantly with the omnipresent, free-flowing substance of God and will go on creating in our body and our affairs more radiant centers of similar good. We realize that this is the same God substance that we may now be manifesting outwardly as the opposite of what we desire. But through our association with the indwelling Christ we are now determined to sustain the new ideas as tenaciously as, unconsciously and personally, we once did the old ones. We know that these wonderful verities of God can find expression in us from now on only as joy, gladness, and victorious attainment.

■ ■ A WOMAN was manifesting every symptom of limitation in her finances. Lack of employment and an income showed the acceptance of unhealthy ideas of sup-

ply. She was finally informed by the management of the apartment house where she was staying that unless she paid her rent within a week she would be forced to move. She had studied Truth and she understood it from an intellectual viewpoint, but because she did not demonstrate it she recognized that her knowledge had never been quickened in her with the life of Spirit. However she recognized her plight as an opportunity to rise into prosperity and understanding at the same time. "Spirit within me, show me," she prayed.

The only idea that came to her in meditation was the 23d Psalm. "Very well, God. Your substance and my deliverance are in those words, I know. Quicken me to understanding." "My cup runneth over" kept recurring to her constantly. "Yes, with trouble," she said, "but God, I want it to run over with good, with Your abundance. I know! I'll hold up a big one to be filled full of so much joy, gladness, and prosperity that I'll need both hands for it and my undivided attention."

She began to live that week in conscious oneness with All-Good. At first she thought, "I have done so much for others that now my good will be sure to return to me." But very soon that idea was followed by "But I have dropped the old, so I cannot count on that, besides I am now making a great, new life out of the universal God substance. I'll build a new consciousness of good, not on the foundation of what will come to me, but on the basis of what I can give out of the good that is eternal and universal. In the oneness of divine love I unite myself, and all who I know want good, with All-Good."

▪ ▪ THEN ONE after another she took up her friends and that which she knew they desired and filled her ideas of them full of joy, love, and gladness. Knowing that good never hurts, she gave it lavishly and became literally lost in the real joy of dispensing spiritual blessings to

others. Her own case she felt was "handled" divinely, and indeed it was. Through spiritual activity illumination had come to her, and of course the manifestation of good followed speedily.

A friend called on her, one of those whom she had blessed so freely, and told her that the very apartment house where she was living had come into her hands through a business deal. The friend then asked her if she would consider acting as manager of the apartment house for a salary and living quarters. Upon mentioning the delinquent rent, the Truth student was informed that her friend had already learned about it while looking over the books. The friend assured her that the debt had been taken care of, and indeed she admitted that it was the knowledge of the Truth student's plight that had caused her to think of her availability and fitness for the position.

Out of the God substance then let us fashion and set out such a shining array of beautiful vessels to be filled to overflowing with the lavish abundance of God's inexhaustible treasure that we shall not have the slightest desire to cast a glance upon the battered and mud-splattered jars of the old, insecure, unsatisfying life. We have cast them aside; they have fallen away, we know nor care not where. Henceforth our vision is fixed wholly on the good, the new, the beautiful. And lo! the cups are running over with the good that is everywhere present in the inexhaustible substance of God!

EDITOR'S NOTE—This is the sixth of eight articles by Genevieve Courtney Maurer. The seventh will appear in November UNITY.

This food is the symbol of the substance of the living Spirit. We appropriate this food to the upbuilding of the body, to radiate health, joy, peace, and plenty, through Jesus Christ.—J. T.

Sunday Lessons

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. We believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education, and is used by permission.

Lesson 1
Oct. 6, 1935
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UNITY SUBJECT—*The Lamb of God.*

INTERNATIONAL SUBJECT—*Isaiah Portrays the Suffering Servant.*—Isa. 53:1-12.

In connection with this lesson the following texts may be studied: Isaiah 52:13-15; John 19:17-37.

1. Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.

8. By oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke *was due?*

9. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11. He shall see of the travail of his soul, *and* shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

GOLDEN TEXT—*With his stripes we are healed.*—Isa. 53:5.

SILENT PRAYER—*I am obedient to the law of the Spirit of life in Christ Jesus.*

The subject of suffering has always occupied man's attention. The explanation is to be found in his struggle to develop from an unconscious natural being into a conscious spiritual being, or to manifest in mind, body, and affairs the divine attributes bestowed upon him in the beginning when he was ideated by the universal Mind. To achieve this development and express his innate perfection man employs the universal substance, which he molds according to the conceptions of his own thought. God made spiritual man after His image and likeness, and this man is Christ. The body of Christ is the "man of sorrows."

The perfect body of man is an unformed body existing in the realm of the ideal. It is the universal body of substance which is one with the Father, and out of which all forms come. The personality of Jesus is a symbol of this perfect body.

Perfect expression is impossible to man except through

faith. "He that cometh to God must believe that he is," and must recognize that all substance is His also. This truth has never been easy for man to grasp. "Who hath believed our message?" Yet without faith there is no demonstration of spiritual power. "To whom hath the arm of Jehovah been revealed?"

Man was given dominion in the beginning, therefore he has power to manipulate universal substance for either good or evil. He forms limited, fear-bound conceptions of Truth and according to them he molds his body and affairs, marring in a double sense the universal body out of which all things come. Paul had in mind the one body when he said, "For of him, and through him, and unto him, are all things." Not one essential particle can be taken from this body nor a single one added to it. It is "the ground made holy by that labor in which we have discovered the reality of prayer."

Paul showed us the mystery of change. Another mystery confronts us in the presence of both good and evil in our world. We live in cosmic man as fishes live in the sea or as the natural man lives in the air. If he ascends to the stratosphere he must take a supply of oxygen with him, for without it he cannot breathe. So without the cosmic substance we should be incapable of both thought and action. We do not understand its nature, and we project false ideas and mistaken conceptions out of it, causing it to manifest distorted shapes, much as a root that in dry ground grows misshapen and stunted for lack of water. "He hath no form nor comeliness," and until our inner eye is opened to behold the beauty of ideal wholeness, we see the universal body as an abstraction only. "When we see him, there is no beauty that we should desire him."

The natural man rejects the thought of the spiritual body as a reality. "He was despised and rejected of men." He prefers to dismiss it as a figment of the imagination,

not worthy of his attention; to ignore it as one ignores an outcast who is held in low esteem. This failure to recognize the truth leads in manifestation to a diminution of the Christ substance instead of an increase. Yet the universal substance acts as a reagent or a safety valve for man's erroneous thinking. "He hath borne our griefs, and carried our sorrows." If it were not that man's anger, lust, selfishness, and false ways of thinking are absorbed and swallowed up in the infinite body of Truth, the world would be destroyed by a holocaust of falsity. In the process of dissipating human error the cosmic body is subjected to violent reactions, wars, cyclones, tornadoes, earthquakes, floods, and all the calamities of nature that result from erroneous thinking. The universal body of substance in which these mistakes or iniquities are registered may thus be said to be "wounded for our transgressions." If it were not for its power to absorb "the chastisement of our peace," we should all be destroyed before experience could teach us anything. So it is that "with his stripes we are healed"; through our repeated efforts to overcome in ourselves the habit of falling short of the mark we are perfected.

The universal body makes no protest. It is subject to the race thought just as our body is subject to our thoughts. "He was oppressed, yet when he was afflicted he opened not his mouth." Our body silently obeys our will even when that will is adverse and causes it to disintegrate. In like manner the cosmic or Christ body is "cut off out of the land of the living." The re-education of the will in constructive thinking is the remedy for this condition.

Our body is not really evil, but merely suffers for the wickedness of the natural man's ignorance and willfulness. The universal Christ body also "had done no violence, neither was any deceit in his mouth."

The universal body has power to receive and harmonize all error thoughts, and in time it will work out the

great redemptive plan of Divine Mind for man. Jesus played the major part in re-educating man out of wrong thinking into constructive mental habits. In His name we can overcome as He overcame.

QUESTIONS

1. What is the man made after the image and likeness of God?

2. What is the universal body, and how do we live in it?

3. Interpret the verse "when we see him, there is no beauty that we should desire him."

4. Does self-knowledge make for tolerance and unselfishness? Apply verse 11 in your answer.

5. How is the redemptive plan of Divine Mind being worked out?

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Lesson 2
Oct. 13, 1935

UNITY SUBJECT—*Speaking with Authority.*

INTERNATIONAL SUBJECT—*The Story of Jeremiah.*—Jer. 1:6-10; 26:8-15.

In connection with this lesson the following texts may be studied: Jer.1:1-5; 8:18; 26:1-7, 16-24.

6. Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child.

7. But Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.

8. Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah.

9. Then Jehovah put forth his hand, and touched my mouth; and Jehovah said unto me, Behold, I have put my words in thy mouth:

10. See, I have this day set thee over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant.

8. And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and prophets and all the people

laid hold on him, saying, Thou shalt surely die.

9. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah.

10. And when the princes of Judah heard these things, they came up from the king's house unto the house of Jehovah; and they sat in the entry of the new gate of Jehovah's *house.*

11. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy of death; for he hath prophesied against this city, as ye have heard with your ears.

12. Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard.

13. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you.

14. But as for me, behold, I am in your hand: do with me as is good and right in your eyes.

15. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.

GOLDEN TEXT—*To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak.*—Jer. 1:7.

SILENT PRAYER—*The voice of God, echoing in my heart, calls me to testify to Truth.*

In ancient times prophecy was an accredited calling, and schools were maintained for training men to discern and foretell future events. The true prophets were students of the divine law and understood that sense consciousness is subject to cause and effect. False prophets gave their attention to those in power, whom they wished to please. Instead of studying underlying causes, they were content to foretell the coming to pass of what their rulers wished to see take place. Jeremiah was a true prophet. He looked to Jehovah for his inspiration, and

devoted himself to discerning the divine will in order to make it known to his people.

To speak with authority one must know one's subject and must be convinced that one's cause is worth championing. Conscious authority appears in the words of Paul, "I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him." Conviction comes to him who wills to know the will of God.

Jeremiah ("exaltation of Jehovah") represents spiritual faith demanding that all one's religious thoughts (Judah) shall be faithful in the observance of divine law. The one who develops his faith in spiritual power at the same time develops courage. In the beginning he may be far from feeling sure of himself or his message. With Jesus he may feel that he came into the world to "bear witness unto the truth," but unlike Jesus he may not know what the truth is that applies to him. Jeremiah felt unable to respond when he received his first definite call to prophesy to the nations. "Then said I, Ah, Lord Jehovah! behold, I know not how to speak; for I am a child." Jesus also expressed His unreadiness in the beginning of His ministry to turn the water into wine.

As we develop faith in spiritual reality we clothe ourselves with divine authority. "Jehovah said unto me, Say not, I am a child; for to whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak." With strength of conviction we rid ourselves of fear. "Be not afraid because of them; for I am with thee to deliver thee, saith Jehovah."

The one who exalts spiritual things in his consciousness recognizes the divine law in all that comes into his life. "Jehovah put forth his hand, and touched my mouth." God's touch is sure, and when our lips are thus inspired our words carry conviction of Truth to all who hear them.

The nations and kingdoms that are to be plucked up, broken down, destroyed, and overthrown are negative states in our own consciousness. When these are overcome the work of building and planting a constructive state may be begun and carried forward with authority. No one can speak with authority while in a state of negation.

The authority of the spiritual consciousness is not recognized by the natural or sense mind. As for the material-minded man whose religion is often custom made, a living faith in spiritual realities seems a foolish waste of energy, a state of mind to be stamped out resolutely. When Jeremiah had finished his message, priests, prophets, and people agreed that he deserved to be put to death. In prophesying that if the people persisted in disobeying the divine law both the Temple and the city of Jerusalem would be desolated and forsaken, he had reasoned from cause to effect. His hearers preferred to ignore the cause, and they therefore resented having the effect made clear to them.

Effects can be controlled if we change our mind and conduct so as to modify causes. Jeremiah pointed out the way to annul his prophecy: "Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you." Obedience to divine law neutralizes former evil-doing.

Man's body (the house of Jehovah) is not meant to die ("be like Shiloh"), neither is the aggregation of ideas that form man's consciousness ("this city") intended under divine law to fail ("be desolate, without inhabitant"). Led by spiritual faith into ways of righteousness, mercy, and justice, man should so master his natural forces and control his thoughts as to make them do his will without fail at all times.

That the events related in the verses following the

last part of this lesson actually took place is being proved by excavations now under way near the ancient city of Lachish. The truth of Jeremiah's message is attested by all history and by the authority of the inner voice of intuition, conscience, and reason as well. All power is given to the Christ Spirit—the Spirit of love and good will, the Spirit of truth—and in this Spirit the law of cause and effect gives place to the higher law of All-Good. Those who quench their faith in spiritual things (put Jeremiah to death) must remain subject to the sequence of cause and effect and continue to reap as they sow. In so doing they destroy their chance of realizing peace of mind. For them the necessity of repentance (changing the mind) still holds, and in order to make the change effective and permanent they must accept the divine law as their authority and keep it in thought, word, and action. "For of a truth Jehovah hath sent me unto you to speak all these words in your ears."

QUESTIONS

1. Was prophecy a serious calling in the time of which this lesson deals?
2. What is necessary in order to speak with authority?
3. How is it possible to be sure of oneself and of the truth of one's message?
4. Why is courage essential to man's conviction of the truth and importance of his understanding?
5. What does Jeremiah represent, and in what ways is the truth of his message proved to us?

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Lesson 3
Oct. 20, 1935

UNITY SUBJECT—*Following Up Affirmations.*

+ + INTERNATIONAL SUBJECT—*The Message of Jeremiah.*—Jer. 7:1-11, 21-23.

1. The word that came to Jeremiah from Jehovah, saying,
2. Stand in the gate of Jehovah's house, and proclaim there

this word, and say, Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah.

3. Thus saith Jehovah of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place.

4. Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute justice between a man and his neighbor;

6. If ye oppress not the sojourner, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your own hurt:

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, from of old even for evermore.

8. Behold, ye trust in lying words, that cannot profit.

9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known,

10. And come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations?

11. Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah.

21. Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh.

22. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23. But this thing I commanded them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.

GOLDEN TEXT—*Hearken unto my voice, and I will be your God, and ye shall be my people.*—Jer. 7:23.

SILENT PRAYER—*Through silent prayer and meditation I enter into the Spirit of God, who takes possession of me and expresses Himself through me.*

We learned from our last lesson that Jeremiah signifies faith in spiritual Truth. The actual meaning of the name

is "exaltation of Jehovah." The "word that came to Jeremiah from Jehovah" is therefore the inspiration that we receive from spiritual sources when in an exalted frame of mind because of meditation and prayer. This inspiration spurs us to action as the most appropriate follow-up of our affirmations of Truth.

The "gate of Jehovah's house" is that which gives us entrance to spiritual Truth, namely attention to spiritual things and the habit of returning to them in thought whenever opportunity offers. When we give close attention to Truth we soon perceive that it is not only a subject for thought and the inner life, but a rule of action and continual expression in our everyday affairs. Our ways and our doings are to be amended so as to be in line with our affirmations before the latter can bring us—mind, soul, and body—into spiritual consciousness. We may repeat endlessly that our body is spiritual (the temple of Jehovah, the temple of Jehovah, the temple of Jehovah), but until the deeds of the body truly express our best thought and the affirmation in which we word it, our affirmations are little better than "lying words." "Why call ye me, Lord, Lord, and do not the things which I say?" The word is the road builder for the deed, and without the latter there is no purpose in speaking the former. Highways are not built where there is no traffic to accommodate. When we speak true words only for the sake of enjoying the spiritual emotions they engender, without undertaking to discharge the resulting spiritual responsibilities, we are engaging in a purposeless pastime. We are failing to complete the divine sequence of thought and act.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The son who refused to work in the vineyard, but afterwards changed his mind and went, did the will of his father. The one

who glibly promised to go and did not fell short of that will. The father's will was to get the work done, not to hear pleasing but empty words.

To execute justice between a man and his neighbor is to maintain a nice balance without favoritism toward the one or prejudice against the other, with an eye to the principle of fair play between them. The other commandments in this list are negative injunctions to abstain from various evils: not to oppress the sojourner, the fatherless, and the widow; not to shed innocent blood in the temple; not to worship other gods. Man still needs to be warned against the abuse of his power and authority. As for the shedding of innocent blood in the temple, each of us, in a metaphysical sense, is guilty of this offence when we drive our body without mercy in order to accomplish some task in a given time. We shed innocent blood when we intentionally wound the feelings of another and decrease his joy in life. We worship other gods when we give ourselves to the thought of gaining wealth or fame or when we idolize another personality.

When we wrong another by breaking a commandment against stealing, murder, committing adultery, or swearing falsely, we cannot undo the effect of our acts by making a brave affirmation of freedom. True deliverance in the sight of God comes first to the heart, setting the law breaker free from the desire to transgress. He who breaks the law and afterwards tries by speaking words of Truth to "get away with it" remains still a sinner at heart, with the self dominant. Forgiveness is for the purpose of regeneration, and cannot be invoked to justify evil-doing in the future. "Behold, thou art made whole: sin no more, lest a worse thing befall thee."

Through the gateway of attention to spiritual reality, to goodness, mercy, love, and Truth shown in our everyday conduct, we enter into communion with God and worship Him "in spirit and in truth." So long as we hold

false ideas of God and our fellow men we can neither pray aright nor worship the true God. By seeking earnestly to put into practice the Truth that we know we deepen the channel through which true ideas enter the mind, and gain a clearer understanding of ourselves as spiritual beings, as well as of the universe as a spiritual creation.

Jesus warned the multitudes and His disciples to follow the precepts of the scribes and Pharisees but not their works, giving as His reason, "They say, and do not." Our religious ideas may "sit on Moses' seat" (be in line with divine law), but this is not enough. They must walk the forty-year journey in the wilderness with Moses, until they learn the secret of the overcomer in the harmonizing of their thoughts and actions, their words and conduct. Sacrifice as a means of worship is beside the mark, for it makes man no more conscious of God than does self-indulgence. "Add your burnt-offerings unto your sacrifices, and eat ye flesh." Instead of this mistaken effort, Jehovah points out the true way: "Hearken unto my voice . . . and walk ye in all the way that I command you." The purpose is not the glory of God but the well-being of man. As we live by the Christ standard of love and justice, our prayers avail much in the regulating of our life and our affirmations become true expressions of our desires.

QUESTIONS

1. Define the "word that came to Jeremiah from Jehovah."
2. Interpret the phrase "the gate of Jehovah's house."
3. When are affirmations no better than "lying words"?
4. How does man realize the affirmation of freedom?
5. What is the commandment of Jehovah in regard to meditation and prayer followed by appropriate action?

Lesson 4
Oct. 27, 1935

UNITY SUBJECT—*Judgment.*

INTERNATIONAL SUBJECT—*Belshazzar's Feast* (International Temperance Lesson).—Dan. 5:17-28.

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17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27. TEKEL; thou art weighed in the balances, and art found wanting.

28. PERES; thy kingdom is divided, and given to the Medes and Persians.

GOLDEN TEXT—

Wine is a mocker, strong drink a brawler;
And whosoever erreth thereby is not wise.
—Prov. 20:1.

SILENT PRAYER—*Guided by the divine will, I use good judgment.*

For a king to spend his time in revelry and feasting while a hostile army is at his gates seems unthinkable. Nevertheless this is what Belshazzar, king of the Chaldeans, did on the night that Babylon fell before the attack of the Medes and Persians. A king always represents some function of the will, and Belshazzar represents also the lowest degree of the judgment faculty, namely instinct or mere animalism. Sense consciousness is incapable of setting aside the desires of the natural man to take thought for the welfare or preservation of all. It destroys the body for no better reason than that of gratifying the appetite.

Two other degrees of judgment are represented in this lesson: Nebuchadnezzar—who is a historical personage since his reign is already ended—represents progressive soul judgment and serves to point a moral; and Daniel, represents spiritual judgment. All three of these men resided in Babylon ("gate of Bel"), which symbolizes sense confusion or mental confusion. Nebuchadnezzar and Belshazzar were of Babylon, but Daniel was a captive and a stranger. Spiritual judgment is held captive by the lower, sense judgment of the arbitrary will, and cannot express itself freely in man's life and affairs. "The good which I would I do not: but the evil which I would not, that I practise." Its expression however is perfect as far as it goes, for it is founded in principle and makes no concession to instinct. "Then Daniel answered and

said before the king, Let thy gifts be to thyself, and give thy rewards to another." Spiritual judgment concerns itself with principle, not at all with personality.

Although progressive soul judgment and sense judgment sometimes seem stronger in man than spiritual judgment, he is compelled to use spiritual judgment in order to understand the effect of his actions and to know that his thinking is responsible for what comes into his life. Daniel recalled to Belshazzar the history of Nebuchadnezzar to prove that the divine law operates on all planes. The soul is capable of progress, the senses are not. Their end is destruction, which follows speedily when spiritual judgment makes clear the inevitable outcome of their unhindered course. Belshazzar was slain on the same night on which Daniel interpreted for him the handwriting on the wall.

The handwriting on the wall is a parable of the law of cause and effect. When we attempt to rule our life without taking into account the divine will, we may look for warning signs immediately, for they are sure to come. If we allow appetite to rule us and as a result eat and drink immoderately, the reaction soon becomes evident in our body.

"A prudent man seeth the evil, *and* hideth himself;
But the simple pass on, *and* suffer for it."

No great astuteness is required to convince any one that he is indulging his appetites immoderately.

When moderation is not in question, man may still fail to use good judgment in his choice of food and drink. He may choose what has no food value, or he may drink what arouses abnormal thirst instead of quenching the thirst he normally has. "Hearken diligently unto me, and eat ye that which is good." Spiritual judgment enables us to know what is best for us in these matters.

The body is in reality spiritual, and the "vessels" in the house of the Most High God represent various avenues

through which spiritual Truth finds expression in the body. Animal instinct (Belshazzar) desecrates these vessels by diverting them to unworthy uses, and by being altogether lacking in appreciation of the reverence and respect due to holy things. Isaiah's warning, "Cleanse yourselves, ye that bear the vessels of Jehovah," has little significance to the one who is ruled by instinct, who stimulates his mind and body with false ideas and contaminated substance, instead of giving them the true bread and water of life.

Choice is divine in its origin. "The God . . . whose are all thy ways" is glorified by man in the choice of right ways. When we are in doubt concerning the course to take, our way of finding out is through prayer and meditation, not through consulting fortunetellers. Scientific investigation is constantly narrowing the boundaries of superstition and ignorance. Science sees no stopgap in the Psalmist's words "Neither do I exercise myself in great matters, or in things too high for me"; for science finds nothing too great or high for earnest investigation in the cause of truth. It's judgment is that since man is given dominion over his world and over himself, he must explore ways in which to exercise and perfect that dominion. The kingdom of sense confusion is being constantly reduced in the light of scientific research, which complements the search for spiritual Truth.

Another way of ending the reign of sense, when man has weighed it in the balance of sober judgment and found it wanting, is by scattering his forces. The man of sense "goes to pieces" eventually and sometimes turns for guidance to the realm of psychic forces. His kingdom is thus divided and given to the Medes and Persians (the middle land, or psychic realm), with the result that his last state is worse than his first. His only safety is in putting himself in line with divine law.

QUESTIONS

1. What faculty is always represented by a king?
2. Name three degrees of judgment found in this lesson, and give the names by which they are known.
3. Why is spiritual judgment represented as captive to sense judgment?
4. What is the symbolism of the handwriting on the wall?
5. How do we glorify God in our actions?

"Be Still, and Know"

By May Barnes Wight

"Be still, and know that I am God,"
A voice within me sings;
And when I hear that lovely song,
My heart and soul take wings.
I rise above the earthly realm
And all its seeming cares;
With gladsome step and joy I walk
The path of one who dares
To trust in God, and God alone:
In Him I rest secure.
I find my daily needs supplied
In blessings, swift and sure.
"Be still, and know that I am God"—
Again the melody
Pays sweet and praiseful tribute to
The One who lives in me.

THINGS THAT COUNT

Words Selected

Old Bavarian Air

1. Not what we have, but what we use,
2. The things near by, not things a - far,
3. Not what seems fair, but what is true,
4. Not what we take, but what we give,

Not what we see, but what we choose,
Not what we seem, but what we are,
Not what we dream, but what we do,
Not as we say, but as we live,

These are the things that mar or bless
These are the things that make or break,
These are the things that shine like gems,
These are the things that make for peace,

The sum of hu - man hap - pi - ness.
That give the heart its joy or ache.
Like stars, in for - tune's di - a - dems.
Both now and aft - er time shall cease.

THE HOLY SPARK

By Elizabeth Law

I knelt among the ruins
Of my idols built of clay
And the litter of my fallen gods,
Their glamour stripped away.
I searched in frantic fear
My soul to find a living spark
Of warmth, within a world grown drear,
A universe grown dark.
I found a glowing bit of fire,
Divinity aflame,
The holy spark that could inspire
My heart to build again.
I fanned it with the breath of love—
The new theme of my creed—
I felt God blessing it above,
Eternal spirit freed.

Silent Unity

"BE STILL, AND KNOW THAT I AM GOD"

"THERE IS A SPIRIT IN MAN, AND THE BREATH OF THE ALMIGHTY GIVETH THEM UNDERSTANDING."

¶ The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

¶ Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

¶ Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

¶ Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

¶ We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address.

Address your request to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

Jesus stressed the power of words, especially His words. In the parable of the sower He said, "When any one heareth the word of the kingdom." Here He referred to the Logos, the creative Word, which framed the worlds, according to John. The creative Word or Logos is also identified as Holy Spirit, which is carrying forward the ideas of God as they unfold in the manifest universe.

As the Word of God, the Logos, is creating in the universe (body of God), so man's word is creating in his universe (man's body). That is why Jesus said that we should be judged by our words. We are creating a little universe in which the cells of the body correspond to the planets of the solar system, and every word we utter has its effect on those little worlds in our system. "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment."

The "day of judgment" is any day that we get the fruit in body and affairs of some thought or word that we have expressed.

The creative power of man's word is in proportion to his understanding of God-Mind and his unity with it. The creative power of most men does not get beyond their own body consciousness, because they know very little about Spirit and their relation to it. The better we realize our spiritual

relationship to the creative Mind and conform our thoughts and words to its laws, the greater is the power of our words. Jesus "tuned in" with Divine Mind until that Mind reinforced His mind and raised it to superhuman action. It was in one of His moments of mental exaltation that he declared, "The words that I have spoken unto you are spirit, and are life."

We have thought that we were to be saved by Jesus' making personal petitions and sacrifices for us, but now we see that we are to be saved by using the creative principles that He developed in Himself and that He is ever ready to co-operate with us in developing in ourselves.

Thus we see that when Jesus said, "If a man keep my word, he shall never see death," He meant that we should realize the life-giving properties of the creative Word of God as He had realized them, then we should have no consciousness of death.

To attain this realization of the word of life we must create currents of life in our body, as did Jesus in His. "How," you ask, "did He do this?"

Evidently by affirming over and over until He felt the quickening: "I am the resurrection, and the life."

To enter into a realization of the rich substance that creative Mind has laid up for us in the ethers we must think about it in all its relations and thus convince ourselves that it really exists as a mind essence that, mentally and spiritually appropriated,

will grow prosperity for us as it grows beauty in the flowers. "Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. . . . Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

HEALING THOUGHT

"If a man keep my word, he shall never see death."

"I am the resurrection, and the life."

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PROSPERITY THOUGHT

"So is he that layeth up treasure for himself, and is not rich toward God."

"Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these . . . . Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

USE FROM OCTOBER 20 TO NOVEMBER 19

Prayers Answered

These testimonials come from persons who have been healed by the power of Spirit, and are expressions of the writers' gratitude to God. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I WILL COME AND HEAL

■ ■ I WROTE YOU last month for prayers. I could not straighten up, and could only walk by holding on to chairs. Just after I wrote you the letter I got up to walk across the room. I found that I could stand erect, so I went outdoors for a short walk and, praise God, I have been up every day since. I am very thankful for your prayers and help.—*E. S., New York City.*

■ ■ SEVERAL WEEKS ago I was ill with influenza and had a high fever. My mother wired you for help at 6 p. m., and by 8 o'clock that same evening the fever was gone and I was able to sleep soundly all night. In a few days I was entirely well and have felt splendid ever since. When I returned to the office a friend remarked about my wonderful recovery in so short a time. Unity has helped me in many ways. God bless you in your great work.—*L. T., San Diego, Calif.*

■ ■ SOME TIME AGO I wrote for prayers that I might be cured of dreadful headaches. I am very thankful that the headaches have disappeared as if by magic, and I am grateful for your help. God bless you all at Unity. —*E. W., Los Angeles, Calif.*

■ ■ MY BABY HAD a very severe cold and high temperature. I used several treatments that I thought would

help, but I saw no improvement. Suddenly the words of The Prayer of Faith came to my mind, and I repeated them over and over. My baby recovered almost instantly. I shall never fail to be a seeker after Truth. God bless you all.—*I. W., New York City.*

■ ■ SEVERAL WEEKS ago I wrote to you for your prayers. In a few days I was relieved of the hives that I had had for over fourteen months. Nothing gave me any relief, though I tried doctors, hospitals, and many remedies. I cannot begin to tell you how grateful I am for this healing. In faith I say, God bless you!—*Mrs. B. O. C., Dallas, Tex.*

■ ■ LAST FALL I lost my glasses, and two or three weeks after finding them I broke one of the lenses. I had been wearing glasses for four years, and I broke them very often. It began to dawn on me that perhaps God did not want me to wear glasses. So I began using affirmations for my eyes, and now they are stronger and healthier than they have been since I was a child. I am inclosing a love offering, and may God continue to bless you all at Unity.—*F. M., Jamaica, N. Y.*

■ ■ YOU HAVE BEEN including me in your prayers for the healing of the saliva duct under the tongue, which an X ray showed contained two stones. I wish you to know that the stones came away through an opening under the tongue without the slightest pain or trouble. The first and larger stone was the size of a pea. The smaller stone came away several weeks after the first one. It was beautifully done under God's grace in His perfect way, and I am very happy and deeply grateful for the proof of His perfect care.—*H. M., Honolulu, T. H.*

■ ■ MY EXPERIENCE with Unity has been marvelous. Since last fall I have embraced it wholeheartedly. I wrote to you for prayers for my little son, seven years of age, who

had been having attacks of appendicitis. He has not had a real attack since. He is much better in health and disposition, and is doing better in his schoolwork. This is the first year of his life that he hasn't had severe chest colds. We have all had wonderful health too. I am very grateful indeed for your help.—*Mrs. C. D., Paris, Tex.*

FILLED WITH PLENTY

■ ■ I AM GLAD to say that I have a very good position after being out of employment for three years. Divine love surely guided my footsteps, for I was led to my rightful place, I am sure. I am very thankful for this demonstration as well as for countless other blessings I receive daily. I do not know how to express my appreciation of the help that you so freely and lovingly give. May God bless you all.—*T. M., Oak Park, Ill.*

■ ■ WE ARE VERY happy at the fruition of our appeal for your prayers. You may discontinue your help, for my husband and I have work in abundance. My husband has a position at a living wage, which promises to become better, and I have more calls in my line of work than I can respond to. We both thank you and praise God for the help and guidance we so sorely needed. —*Mrs. R. T., Lincoln, Nebr.*

■ ■ SEVERAL MONTHS ago I wrote for your prayers that I might keep my school for another year. The Board met today and elected me without a dissenting vote. God does answer prayer, as has often been proved in my affairs. Words cannot express my gratitude.—*G. B., San Lorenzo, N. Mex.*

■ ■ A FEW DAYS before I received your reply to my request for help I noticed a marked improvement in my selling ability. This is steadily continuing, I am finding the right prospects, I am selling them, and I do not for-

get to thank God. With all goes a feeling of peace and security that is priceless. I am coming to anticipate each day eagerly to see what lovely surprise the Father has in store for me. My grateful thanks go to you for your help. —*Mrs. W. S. S., Ocean Beach, Calif.*

HE SHALL HAVE ABUNDANCE

■ ■ I THANK UNITY for its prayers. We have been greatly blessed since using a prosperity bank. My husband had no work when I ordered it, and now for weeks he has had more than he could do. May God bless Unity. —*Mrs. W. S. B., Lynchburg, Va.*

■ ■ MY EXPERIENCE in using the prosperity bank drill has been one of real spiritual uplift, and since the time of my first deposit I have been constantly supplied with outside work. I have done the best I could to take care of the work that has come in and I feel wonderfully repaid.—*E. K., Grinnell, Iowa.*

■ ■ PLEASE SEND me a prosperity bank by return mail. I find that this plan of giving has certainly increased my prosperity consciousness. Your prayers for and with me have also helped mightily. I have used three prosperity banks, and I would not be without one. I send my best wishes for your continued success.—*L. L., Midland, Ont., Canada.*

■ ■ I HAVE BEEN wonderfully blessed in the use of the last bank drill. There has been a steady outpouring of God's goodness, and I have been able to make needed repairs to my house and rent rooms to the right people. I thank God all day long for His loving care. God bless you all for your help.—*M. G., Allegan, Mich.*

■ ■ I AM DOING wonderfully well with the prosperity bank drill. I can truthfully state that God has greatly

blessed me since you have been praying for me. I have never been without a dollar since writing you and using the drill faithfully. May God bless you in all that you do.—*C. S., Elizabeth, N. J.*

SEARCH THE SCRIPTURES

■ ■ I WANT TO thank you for the annotations of the last lesson that did me so much good; also for your lovely letter that answered the questions I had asked. Much good has come to me from studying this lesson, and my mind and body have responded wonderfully. I am thrilled with a consciousness of new life surging through my body that is different from anything I have ever experienced in my whole life. It is slowly but surely restoring me to health.—*C. C. R., San Antonio, Tex.*

■ ■ I AM VERY thankful to the Father and to you through whom He is revealing Himself for the opportunity of continuing in the work of the correspondence course. It is opening up new ideas and new realms of consciousness that I had not touched before, and I feel a great humility in the presence of a divine light. With the world held as it is in the grip of fear, the message of Unity is a beacon of faith and good cheer.—*M. E. T., Nashville, Tenn.*

MY HELP COMETH FROM JEHOVAH

■ ■ UNITY MAGAZINE is the most helpful periodical I have ever read. When I come home tired each evening I read UNITY and I feel refreshed through the spiritual food that it contains. I thank God for my blessings and I am grateful for my faith and trust in Him.—*E. M. A., Detroit, Mich.*

■ ■ CONGRATULATIONS on the special birthday number of *Weekly Unity.* It is rich in good things, and I

shall keep it and use it in my devotions. I say "God bless it" to every one who has an opportunity to read it. May it increase the joy and blessings it brings to our homes every week. May greater and greater blessings go with it.—*A. M., Chambersburg, Pa.*

COME . . . HEARKEN UNTO ME

■ ■ THROUGH YOUR prayers I know that divine wisdom is guiding my life and affairs and that every change has been a blessing. My father has obtained a new position that is more satisfactory than the old one, and my working conditions are also very satisfactory. This is the result of the guidance of God and your prayers, I am sure.—*M. M., Chicago, Ill.*

■ ■ WE ARE SETTLED in our home in the hills, and I feel that everything has turned out right and that we were divinely guided to this place. The location is best for our little girl, and we are close to a Unity friend at whose home we have received wonderful help and inspiration. I am inclosing an offering with my blessing. —*M. D., Los Angeles, Calif.*

LOVE ONE ANOTHER

■ ■ I THANK GOD for the joy, peace, and harmony that the teachings of Unity have brought into my life. May God bless each of the workers.—*Mrs. S. L., Montgomery, Ala.*

■ ■ THANK YOU for your prayers and thank God for the manifold blessings that I am receiving constantly. Most of all I am grateful for the peace and harmony, the joy in my heart and home, and for the many lovely gifts that have come to me. Thank you and bless you for your wonderful work.—*M. R., Hooven, Ohio.*

■ ■ I AM VERY GRATEFUL for the peace and harmony

now manifest in my life. The increased faith and joy is a constant source of thankfulness to me.—*F. R. G., Enfield, Ill.*

HE IS MY REFUGE

■ ■ YOU WILL REJOICE with me that our prayers have been answered. My father had a safe voyage from England and obtained a position almost upon his arrival here. My brother made a very satisfactory recovery from an operation. My husband keeps well and his business continues to prosper. I do thank you for your loving co-operation and our heavenly Father for His loving-kindness.—*Mrs. T. D. V., Rockhampton, Queensland, Australia.*

■ ■ I CANNOT EXPRESS in words the good we have received through Unity. It has been a great help to us. My husband is doing much better financially, and I gave birth to a lovely baby girl in October. I had followed the Unity teachings, and had your prayers, and I got along wonderfully well. We love the Unity books and magazines, they are a great help. God bless you all for the great work you are doing for the world.—*Mrs. S. H., Durham, Dur., England.*

UNTO US A CHILD

■ ■ I WANT TO THANK YOU for your prayers when my baby was born. I had an easy delivery, and a marvelous recovery. I have a healthy little girl who is gaining steadily every week. She is a great joy to us, and my husband and I are very grateful for your prayers. I am inclosing a love offering with my blessing.—*A. B., Greenford, Middlx., England.*

■ ■ MY BABY GIRL was born several months ago. She is normal in every way and has gained steadily since

birth. The delivery was easy and my recovery perfect, in fact, my physician tells me it was the easiest maternity case he ever had. I can never tell you how much your prayers and kind letters have helped me, and I pray that God may bless you always.—*Mrs. M. K., Lockland, Ohio.*

FATHER, I THANK THEE

■ ■ I WISH TO THANK YOU for all you have done for me. Blessings are coming into my life through your help that at one time I would not have thought possible. I have come into a fuller consciousness of God within me than ever before, and in everything I do I remember that He is helping me. I thank you, and may God's richest blessings rest upon you.—*Mrs. J. W. P., Bloomington, Ill.*

■ ■ THINGS HAVE been wonderful for me lately, and I know that your prayers have been helping me. Our combined prayers have made me a new woman. I hope that I may be worthy of the great blessings that God sends me. I am very grateful.—*I. N., San Angelo, Tex.*

GIVE UNTO THE LORD

■ ■ I THOUGHT I had so little money that I did not want to tithe. Then I thought that if I tithed I should not have enough to buy groceries, particularly vegetables, over Sunday. Then the thought came to me that that was not trusting God very much, and I would go ahead. Before I got home a neighbor called me and said she wanted to give me some vegetables. She gave me quantities of carrots, cabbage, cucumbers, and squash, considerably more than I could have bought for myself. That was a direct answer to prayer, was it not? Thank you for your kindness in praying for me, and I pray that I may soon have a larger love offering to send you.—*Mrs. J. R. S., Portland, Oreg.*

HELP

. . from Silent Unity

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

> We are told that all that the Father has is ours and that we can have things to enjoy right now. Suppose that we do not want things for ourselves but for our friends. We are told that the best way to help others is to help them to help themselves. Does this mean that we are to hold back and not do anything for them in an outer way? I have several friends that I help, and it seems that I should. Jesus said, "Inasmuch as ye did it unto one of these my brethren . . . ye did it unto me." We are told to use what we have in order to prepare to receive more; and then there is the saying "He who does nothing for others does nothing for himself." Will you kindly explain this to me?—*Question answered by Silent Unity.*

We certainly agree with you that it is God's will for us to help one another. Indeed it is one of the commandments of Jesus. Perhaps that help can be best given through money, as you say you have often done. Perhaps it is a kind word that is required. Perhaps it is an uplifting and strengthening thought.

Certainly it may often seem necessary to give actual financial help to others, but you can see how much better it would be if instead we could help them to help themselves. You yourself undoubtedly know from experience how much more satisfying are the things you obtain by dint of your own efforts than the things that are given to you. How much more pleasant it must be for a man to receive work instead of charity—and how much more beneficial to his spiritual growth! How much richer

our gifts would be if they helped those who received them to find new courage, self-reliance, and faith.

Believing as we do in the power of prayer to develop these qualities in a man and to inspire him with rich ideas by means of which he can work out his own prosperity, we in Silent Unity pray for those who seem to be in material need. Thousands of testimonials telling of lives rebuilt, of courage regained, of men who have found again the faith to press onward and upward, prove that our faith in prayer is not in vain.

On the other hand we realize that men must add greatly to their spiritual stature before it will no longer be necessary in any case to give material aid. Your desire to render such aid now and to serve your fellows in all ways is commendable, and we say to you, "Blessed is he that gives, foı his heart is filled with love; and love is the most wonderful thing in the world."

God abides in you, illumining you, and you can rest assured that He will lead you to give only that which is most helpful to those you wish to assist.

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> *Lessons in Truth* says, "God is principle, cold, unmoved by our prayers, does not feel pain, takes no heed of our cries for help." What a God! In UNITY I read that I must pray to God. Why need I pray? *Lessons in Truth* says that God is unmoved.—*Question answered by Silent Unity.*

Our love goes out to strengthen you at this time, to give you faith, hope, and courage to trust in the almighty power and goodness of God ever at hand to help you and to prove your salvation.

It is our sincere desire to give you a new view of the nature of God so that you may find in Him all that is truly inspiring and helpful. It sometimes happens, as it has happened in your case, that the definition of God given in *Lessons in Truth* seems confusing and contra-

dictory. We assure you, however, that every definition we use in our literature to describe the nature of God is used for the purpose not of confusing but of making more clear His true character.

We feel that you should read *Lessons in Truth* again carefully, and note that it was Emilie Cady's purpose to make clear that God is not *cold principle* but something vastly nearer and dearer. Yet she was also trying to convey the idea that God is much more than a mere person, with the limitations that personality implies. The disadvantage of thinking of God as a person lies in attributing to Him such personal attributes as changeability, preference, jealousy, revenge, and hate, whereas God is not capable of such things. We define God as principle only to make clear the fact that God is changeless, constant, ever forgiving, never guided by purely human and personal motives; and also because of the logical action of all the laws for which He is responsible.

There is no one word in the language capable of giving the right idea of God in His completeness. Consequently we think of Him as principle when referring to His changeless and causative nature; and we think of Him as personal only in the sense that He is like a person in His "nearness" to us and His care for us. It is certain that God is not cold in the sense that a principle of mathematics is cold, but He does possess all the admirable characteristics belonging to principle.

To understand why we should pray to God involves a new definition of prayer. We define prayer not as a pleading with a personal God but as an effort on our part to lift our consciousness above the purely personal view of things as they appear, to a new understanding of the reality back of what is seen and felt. You will remember that Isaiah was inspired to write the word of God: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher

than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." We understand the true purpose of prayer is to cause us to turn away from our earthly personal thoughts and seek after divine thoughts in which are found the solution of every need.

When Jesus prayed, "Not my will, but thine be done," He plainly meant, "Let Thy divine plan control and govern Me, and help Me to turn away from following after what I might consider right and best."

★ ★ ★

> I have a brother in another city, who has been unable to secure employment. I do not know whether he has really tried, but he continually calls on me for money. Is it right for me to supply this when I am ignorant of how he spends it? My heart is heavy each time I hear from him, and only when he needs money do I hear.—*Question answered by Silent Unity.*

We are glad you have received help through prayer. We know that the enlightenment you have received from the Spirit of God within yourself will serve you in every time of need.

It is an age-old question and a twofold one whether one should give money to another or not. It is to be considered whether the continuous giving of money might not have a tendency to weaken the morale of the recipient, make him dependent, or deprive him of the incentive to seek spiritual supply. Since God is the source of your supply, He is also the source of your brother's supply, and there are an infinite number of channels through which God's supply can come into manifestation. The faith that opens avenues of prosperity to you will surely quicken your brother to receptivity of his spiritual supply. As long as you are guided to give to him, you can rest assured that your gift carries with it the love and blessings of the giver. It then becomes living substance and accomplishes the purpose for which it is sent.

The Purpose of Unity

• • UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received.

Through its Field Department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct, and authorizes the establishing of Unity classes and centers.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

STUDY WITH US THIS FALL

The fall and winter months are the ideal time for study and advancement, and no doubt you are already considering some course of study for this period. Why not take up the study of Truth in a systematic way? No other subject offers you such great returns in peace, health, happiness, and success, as the subject of Truth earnestly studied and applied.

Where to Study

You do not have to spend the winter at Unity headquarters in order to study with us. We conduct a correspondence department, a study course by mail that brings the instruction right into your own home. You have the individual attention of a teacher at Unity headquarters, and the rate of your progress depends upon your own interest and efforts.

What the Course Offers

This course will help you to develop your reasoning power, to increase your understanding, to organize your thought forces, and to establish harmony in your life and affairs. Some readers imagine that our course of home study is only for those who wish to become teachers or healers, but it is also particularly valuable to those who wish to unfold spiritually, to discover their own divine nature, to have the mysteries of life made clear and plain, and to live in a frictionless environment.

How the Course is Conducted

On the completion of each lesson there are questions to be answered and mailed to the school; your paper to be graded and corrected, and returned to you. After studying each lesson and before sending in your written work, you are expected to take time to assimilate the truths that the lesson teaches.

Tuition

There is no set fee for this instruction, because the value of Truth cannot be estimated in dollars and cents. The department that handles this work is kept up by love offerings from its students. A folder giving full information about the correspondence course will be sent to you on request. Direct your inquiry to the Correspondence School Department, 917 Tracy, Kansas City, Mo.

UNITY IN WEST AFRICA

Silent-70's missionary work has penetrated into West Africa, and judging from the following letter, which was received from A. O. N., a prison official in Nigeria, the Unity movement is growing in favor.

> "Sirs: Sorry to tell you that I was not present on the arrival of your letter and books. Oh, I am sorry there is no incessant thanks, but if there is any, I render it to you. Your religious organization, as I understand, will soon spread in the whole Nigeria. Because I have seen that everybody likes the organization. You asked me to tell you if I am a prisoner or one of the employees. I am not a prisoner, but a warder. Thanks very much. I hope the Unity School of Christianity will be going on peacefully. Compliments to each of the members of Unity School. Best wishes."

Silent-70 responded to this letter with additional literature, including *Lessons in Truth* and subscriptions for *Weekly Unity* and *Unity Daily Word,* as is customary in its institutional work. This literature is sent free of charge, and Silent-70 is most grateful to those whose offerings make this work possible. Every dollar given to help spread the message of Truth is a definite bit of service in the cause of the Master.

This month

IN OTHER UNITY PERIODICALS . . .

KNOW YOUR BIBLE

A woman who had prayed and prayed with no apparent results asked a Truth teacher for some book that would help to set her right. To her surprise the teacher pointed to the Bible. "But—it's so obscure and mysterious. Isn't there something simpler, something that will tell me just what to do?" The teacher's reply forms the body of an article in an October number of *Worldy Unity* and it will give you a new appreciation of your Bible as a guide to daily living in association with your fellow beings, in working out your highest aspirations. "Three Great Affirmative Prayers" is the title of this article, which is written by Janet Craig.

FAITH PLUS EFFORT

"Who ever heard of an unknown getting a leading role in a Broadway production?" John Boles was asked again and again by a skeptical friend. John's repeated answer was, "Wait and see." And it is now theatrical history that John Boles did make his first appearance on a professional stage as the leading man in a musical production. He attributes his success unreservedly to his faith in God plus his own effort to do his part well. The interesting story of John Boles, his spectacular rise to success, is told by his friend Frances Denner in October *Progress*. The title of her story is "Faith in God."

A CHALLENGE

When a feeling of anger toward another wells up in your heart, let it be a challenge to you to overcome this feeling with one of love and good will. That such an overcoming is not only wise but necessary is clearly explained by F. B. Whitney in "They Who Trouble Themselves," an article appearing in the October number of *Unity Daily Word.*

HALLOWEEN PRANKS AND CIVIC PRIDE

"Vandals ruin famous art work. Beloved landmark broken and defaced by local ruffians. Senator Racine, distinguished visitor from Washington, says such an act may stop funds to improve city parks." Bradley dropped the paper. He and Bill and the other boys had done that. They were the vandals! And all because of their Halloween prank Westphalia might lose the government appropriation for improving its parks. Senator Racine was a guest in Bradley's home too. Bradley just had to do something about it. What he and the other boys did to atone for their thoughtlessness is told in the exciting Halloween story "Pioneers of Westphalia" by Minola Maddy in the October number of *Wee Wisdom.* It teaches boys and girls a valuable lesson in civic pride and respect for property.

NO CHANCE ELEMENT IN TRUTH

The man who establishes his business on the principles of Truth discards all belief in "trial and error" methods and profitless experimentation. Indeed, the element of chance can have no place in the realm of spiritual activity. Why is this true? Let A. J. Peel answer your question in the October number of *Good Business.* "Is Business a Gamble?" is the subject of his article.

UNITY ANNUAL CONFERENCE MEMBERS

The members of the Unity Annual Conference are recognized Unity leaders and teachers who have voluntarily banded together for the purpose of upholding a true and consistent standard in conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School of Christianity. These centers are open daily for teaching, healing, devotional services, and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

Glendale—Johnson, Geraldine, Unity, 119 S Kenwood; Adams, Mary Gladys, Meta Cen, 1420 Kenneth

Inglewood—Galpin, E., Unity, 426 E Queen

Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, L., Unity, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway; Highnote, Nannie B., Unity Cl, 1532 Wilshire

Oakland—Morse, A., Unity, 5365 Bond

Pasadena—Stack, L., Unity, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity, 126 Post; Ingraham, E. V., 2250 Hyde

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. L., Unity Cen, 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

COLORADO

Colorado Springs—Beech, Mabel, Unity Cen, 217 DeGraff bldg

Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, New Colonial hotel

FLORIDA

Jacksonville—Miscally Henrietta, Unity Cen, 725 Hogan

Lakeland—Hennessy, L., Unity, 321 S Mass

Orlando—Moore, Ocoa, Unity, 409 S Orange

St. Petersburg—Young, J. W., Unity, 646 5th ave S

Tampa—Hyer, Laura and Ramey, Louise, 1st Unity Soc, De Soto hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; McCollum, Nellie, 1st Unity Soc, 159 N State

Decatur—Daughtry, Mabel, Unity Cen, Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unity, Century bldg

IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave S. E.

Des Moines—Stitt, B., Unity, 42 & Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

KANSAS

Kansas City—Myles, M., Unity, Gould hotel

Topeka—Pfouts, H., Unity, Jayhawk hotel

Wichita—Schopf, Mabel, Unity Cen, 1215 N Broadway

KENTUCKY

Lexington—Clark, Madge, Unity Cen, Northern Bank bldg

Louisville—West, Georgiana, Unity, 1322 4th

MASSACHUSETTS

Boston—Hall, Arthur, Unity, 25 Huntington

MICHIGAN

Detroit—Gregg, I., Unity, Maccabees bldg

Grand Rapids—Bailey, I., Unity, 61 Sheldon

Kalamazoo—Moffett, Amy, Unity Cen, 209 W Dutton

Lansing—Best, Harvey and Ida, Unity Cl, Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity Cen, 1108 Nicollet

MISSOURI

Kansas City—Fillmore, Charles, Pres. Unity School; Gable, Francis J., Editor, Unity School; Handly, Marie, Field Department, Unity School; Palmer, Ida, S S Unity Cen, Jewell bldg; Wilson, Ernest, Unity Soc, 913 Tracy

St Joseph—Morgan, Rex, Unity Cen, Empire Trust bldg

St. Louis—Eilers, Fred and Hilda, S S Unity Cen, 6100 S. Grand; Carr, Elsie, Unity Soc, 401 De Balivere

MONTANA

Billings—Wessel, M., Unity, Northern hotel

Bozeman—Wessel, Mary, Unity, 301 S Black

Butte—Wessel, Mary, Unity Cen, Y M C A

Great Falls—Huhn, V., Unity, Dunn blk

Livingston—Wessel, Mary, Unity, Elk's Hall

NEBRASKA

Omaha—Truesdell, A., Unity, Electric bldg

NEW JERSEY

Newark—Berry, Edith, Unity, Berwick hotel

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Soc, 3 Albee square

Buffalo—Brown, A., Unity, 1372 Hertel

Chautauqua—Richards, Ella, Unity, 49 Scott

Jamestown—Richards, Ella, Unity, Y W C A

New York—Lynch, R., Unity, 33 W 39th

Rochester—Meyer, Louis E. and Ethel, Unity, 633 East ave

Schenectady—Burbridge, Marcellene, Unity Soc, 1029 University

Syracuse—Jeffery, H. B., 360 Green

West Islip—Pustell, Christine

OHIO

Akron—Maloney, Jessie, Unity, 34 High

Cincinnati—Andrews, F., Unity Cen, 26 E 6th; Smith, E., East Hill Cen, 3041 Madison; Langenheim, M., 26 E 6th

Cleveland—January, V., Unity, Carter hotel

Columbus—January, G., Unity, 80 W Starr

Dayton—Crouch, E., Unity, Fine Arts bldg

Hamilton—Tahse, Louise, Unity, 117 Ross

OREGON

Portland—Lance, M., Unity, 811 N W 20th

PENNSYLVANIA

Pittsburgh—Anthony, Earl B., and Martha, Unity Cen, Century bldg

TENNESSEE

Memphis—Chester, E., Unity, 1352 Madison
Nashville—Turner, M., Unity, 2000 W End

TEXAS

Austin—Mims, Ruth, Unity, Driskill hotel
Dallas—Hursey, Minerva, Unity, Allen bldg
El Paso—Emery, R., Unity, 305 E Franklin
Fort Worth—Truesdell, Nell, Unity Cen, Worth bldg
Houston—Brass, L., Unity, Milam bldg

WASHINGTON

Seattle—Rigby, Paul and Lillyan, Unity Cen, 1905½ 3d
Yakima—Scott, C., Unity, Wilson bldg

WISCONSIN

Milwaukee—Mallon, Guy, Unity Cen, 3112 W Highland

CANADA

Edmonton—Popple, A., Unity, Empire blk
Winnipeg—Bowyer, E., Unity, Donalda blk

ENGLAND

Liverpool—Johnson, Dora, Soc. of P. C., St. Lukes Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

HAWAII

Honolulu—Kearns H., Unity, 2407 Koa

SCOTLAND

Edinburgh—Hume, M., Unity, 30 York place

LICENSED UNITY TEACHERS

Licensed Unity teachers are those who are not yet ordained, but are actively engaged in fulfilling the preparation for ordination, and are upholding a consistent standard in conducting their present field work.

Adams, Bonnie E., Unity Cen, 1151 Chapel, New Haven, Conn.
Arrowsmith, Mrs. G., Unity Cl, 503 E. Maywood, Peoria, Ill.
Benning, Mary, Unity Cen, Mt. Royal Hotel, Montreal, Canada
Echlin, Elois B., Unity Assb, Levert bldg. New Orleans, La.
Elliott, Nora S., Unity Chapel, 9th and N, Bridgeport, Nebr.
Feldt, E. Roy, Unity Cen, New Colonial Hotel, Washington, D. C.
Fisher, Nina V., Unity Studio, 4958 W. Adams, Los Angeles, Calif.
Hutton, Florence, Unity Cl, 418 Babcock bldg., Plainfield, N. J.
Jones, T. Conway, Unity Cen, 221A 8th Ave. W., Calgary, Canada
Lane, Eugenia B., Unity Cl, 1500 Taylor, Amarillo, Tex.
Lilly, Julia F. H., Broadway Truth Center Unity, 419 Breslin Bldg., Louisville, Ky.
Martial Octavia, Unity Cl, 370 Hamilton, White Plains, N. Y.
Schneider, Rose A., Unity, 1217 N. St. Andrews, Hollywood, Calif.
Scott, Beulah Ivon, Unity Cen, Wilson bldg., Yakima, Wash.
Stevenson, Gladys, Unity Cl, 33 Gates, Montclair, N. J.
Sweaney, Katherine, Unity Cen, 3566 6th, Riverside, Calif.
Schliefer, Carrie, Unity Soc, 321 N. 5th, Raton, N. Mex.
St. John, Everett, Unity Cen, 904 2d National Bank bldg., Warren, Ohio
Wilson, Maude C., Unity Cl, Public Library, Carthage, Mo.
Whipps, Beatrice H., Unity Cen, Chamber of Commerce Bldg., Toledo, Ohio
White, Mrs. E. Norton, Unity Cen, 604 Canal, New Orleans, La.
Handyside, Mr. and Mrs. R. W., Prac. Chris. Cen, 16 Royal Terrace, Edinburgh, Scotland
Mallon, Mrs. Guy W., Unity Cen, 3112 W. Highland, Milwaukee, Wis.
Price, Harriet, 3411 Knight, Dallas, Tex.

UNITY PUBLICATIONS MAY ALSO BE PURCHASED AT THE FOLLOWING ADDRESSES:

ARIZONA

Phoenix—Unity Cen, 311 W Monroe
Tucson—Divine Truth Inst, 648 N 7th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Bakersfield—Unity, 1906 18th St
Berkeley—Unity Cl, 1176 Colusa
Burlingame—Meta Cen, 209 Park
Fresno—Unity Cen, 105 N Van Ness
Hollywood—Truth Cen, 6633 Sunset
Los Angeles—Christian Unity, 148 N Gramercy; Unity Cen, 815 S Hill; Church of Divine Healing, 1684, W Adams; School of Triunity, 839 So Grand; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill
North Long Beach—Unity Soc, Cerritos & Artesia
Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg.
Pasadena—Church of Truth, 690 E Orange Grove
Redlands—Leona Ballou, 906 Tribune
Redwood City—Christian Assb, Women's Club House
San Diego—Unity Soc, 1017 7th
San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
San Jose—Christian Assembly, 72 N 5th
Santa Ana—Unity Soc, Commercial bldg
Santa Barbara—Truth Cen, 227 E Arrellaga
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

COLORADO

Denver—Publication Bk st, 514 15th
Pueblo—Truth Cen, 520 W 11th

CONNECTICUT

Bridgeport—Unity Cen, 59 Cannon
Hartford—Unity Reading Rm, 926 Main
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

Washington—Unity Lit, 1326 I, NW

FLORIDA

Daytona Beach—Unity Cl, (col) 745 Marion; Church of Divine Science, Peninsula club
Jacksonville—Unity Cen (col), 804 Pippin
Miami, Fla—Unity Cen, 128 S. E. 3d

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main
Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Unity Home of Truth, 116 S Michigan
Moline—Unity Cl, LeClaire hotel
Rockford—Unity Cen, Stewart bldg
Springfield—Unity Cen, 509 S 6th

INDIANA

Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg
Waterloo—Unity Cen, Lafayette bldg

KENTUCKY

Louisville—Downtown Cen, Kentucky hotel

MASSACHUSETTS

Boston—Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield; Home of Truth, 1 Queensberry

MICHIGAN

Royal Oak—Unity Cen, 500 S Main

MINNESOTA

Duluth—Unity Cen, 215 W 2d
Red Wing—Unity Cl, 1524 East
St Paul—Unity Cen, New York bldg

MISSOURI

St Louis—1st Unity Soc, Kings-Way hotel Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier
Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity, 306 E Central

NEW YORK

Buffalo—Buffalo Soc, Statler hotel
Jamaica—Unity, 8825 164th
New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave
Rochester—Unity Cen, Seneca hotel
Syracuse—New Thought, 155 E Onondaga

OHIO

Cincinnati—New Thought, 1401 E McMillan
Cleveland—Church of Truth, Hotel Olmstead; Emerald Meade, 1575 E 115th
Dayton, Ohio—Dayton Truth Cen, Industries bldg
Middletown—Unity Temple, 1014 1st

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg
Tulsa—Unity Rdg Rm, Commercial bldg

OREGON

Portland—Meta Lib, 1009 S W Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Erie—Truth Cen, Lawrence hotel
Germantown—Unity Cl, 231 E Price
Philadelphia—Chapel of Truth, 117 S Broad
Wilkes-Barre—Unity Cl, Miners' Bank bldg

RHODE ISLAND

Providence—Occult Book Cen, 42 Westminister

TENNESSEE

Nashville—Lily Conde Smith, Tulane hotel

TEXAS

San Antonio—Unity Soc, Maverick bldg

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Bon Marche
Spokane—Church of Truth, 1124 W 6th; Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch bldg
Tacoma—Truth Cen, Hotel Winthrop

AUSTRALIA

Adelaide—New Thought Soc, Eagle Chambers; Divine Science Cen, 99 King William
Brisbane—Truth Cen, Albert House
Sydney—Harmony Cen, Scot Chambers, Hosking Place, 86A Pitt st, N S W; New Thought Cen, The Block, 428 George

CANADA

Moose Jaw—Unity Class, 73 High W
Regina—Unity Cen, Broder bldg
Saskatoon—Unity Cen, 314 Canada bldg
Toronto—Unity Cen, 765A Yonge
Victoria—Truth Cen, 720½ Fort
Winnipeg—Beth Richards, 333½ Portage

ENGLAND

Boscombe, Hants—E Quinion, 20 Gordon
Cheshire—Unity Cen, Glendor Mt rd, Upton B'head; Annie Fairbank, 47 St Nicholas rd, Wallasy Village
Leicester—Emma Danson, 94 Upper Kent st
London—L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), WI; Order of the Golden Age, 155 Brompton rd, SW 3; Truth Cen, 29 Courtfield Gardens, Earl's Court

GERMANY

Heilbronn am Neckar—Heilbrunnen-Verlag, Frankfurterstr 8

ITALY

Roma—Instituto di Cultura Psichica, Via Antonio Bosio, 15

SCOTLAND

Edinburgh—Practical Christianity Cen, 16 Royal Terrace
Glasgow—Prac. Christianity Cen, 534 Sauchiehall st., Glascow C2

SOUTH AFRICA

Fairview, Johannesburg—Unity Bk Depot, 66 Grace

Fall Study Program

Fall days are an inspiration to study, and the earnest Truth student should make this a time of real advancement. Choose from the books listed according to your needs:

For the Beginner

Lessons in Truth, by H. Emilie Cady, Unity's textbook for beginners. Teaches the power of thought, explains the use of denials and affirmations, the development of spiritual understanding, faith, and many other points of interest. It is arranged in the form of lessons with question helps.

Master Class Lessons, by Ernest C. Wilson. Teaches the Master's way of looking at life, His method of healing, giving and receiving, overcoming, and so forth. A set of questions and answers is included with each lesson.

Directions for Beginners, by Charles Fillmore. Explains the truths of Being, and follows this with a mental drill to test the soundness of the teaching.

For the Advanced Student

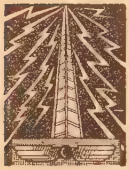
Christian Healing, by Charles Fillmore, takes you into the higher realm of thought, and helps you to get a complete understanding of yourself as well as the universe and the law by which it operates. Made up of twelve lessons with question helps.

Usable Truth, by Richard Lynch, a book of profound teaching. Each of its thirteen chapters deals with a vital Truth problem, and each is "usable."

"I Am the Way"

"No man can come to the Father except through the Christ part of himself," says H. Emilie Cady in her booklet *Finding the Christ.* She says that another may teach you how to come, but you must find the Christ within yourself and approach the Father in this consciousness. She

tells you definitely how to come into the Christ consciousness.



Unity Radio Programs

Unity programs are broadcast daily over four Middle West radio stations. The schedule is as follows:

KMMJ
Clay Center, Nebr.
1,000 watts 740 kilocycles
8 to 8:15 a. m., daily, Morning Meditations

WHB
Kansas City, Mo.
1,000 watts 860 kilocycles
11 to 11:15 a. m., daily except Sunday, God's Quarter Hour
11 a. m. to 12 m., Sunday, Unity morning service, Ernest C. Wilson, speaker

WIBW
Topeka, Kan.
5,000 watts 580 kilocycles
8:15 to 8:30 a. m. daily except Sunday, Morning Meditations

WLBF
Kansas City, Kans.
100 watts 1,420 kilocycles
8 to 8:15 a. m., daily except Sunday, Morning Meditations

Article by Cofounder

Unity readers will have a message from Charles Fillmore in the November number. It will be entitled "The Hidden Life of Man." Mr. Fillmore says that the "hidden man" in Jesus was talking when He called Himself "the Son of God." The visible man called himself "the son of man." Mr. Fillmore points out the close relationship between these two, and shows how the son of man must eventually identify himself with his spiritual source. This article is strictly in keeping with the usual dignity and depth of Charles Fillmore's writings, and you will find in it a message of inspiration and benefit.

Wee Wisdom in School

Many mothers write us that their children take *Wee Wisdom* to school and that their teachers find it helpful in classroom work. We feel that this is a good suggestion.

"The children took Wee Wisdom *to school,"* writes Mrs. H. C., *"and the teachers read it and requested the loan of each new copy that comes."*

Mrs. C. V. P. says: "Wee

Wisdom *is used in my daughter's English room each month. The children eagerly inquire when her next copy will arrive. The Spartan stories are always read, and many of the stories have been dramatized. About two hundred children hear* Wee Wisdom *read every month, so we feel that much good is being done."*

Your child may make many new friends for *Wee Wisdom* by introducing it at school.

The subscription price is only $1 a year.

Opportunity Is at Hand

Do you feel that your opportunities are limited? That you could get ahead if you were doing a different kind of work or were in some other city? Imelda Octavia Shanklin says: "Within your present environment lies the glowing paradise you seek. . . . Here or nowhere is opportunity." These inspiring words come from her book *What Are You?,* and if you would like to know why she holds these views about opportunity, get a copy of her book and read the chapter "Your Equipment." This book brings you a rich Truth teaching that will reward you for your interest.

For Deep Thinkers

Since the founding of the Unity movement, Charles Fillmore has written only three full-sized volumes, but these are real storehouses of knowledge, and all three are deeply metaphysical:

Christian Healing teaches the principles by which Jesus did His healing work, and shows the student how to overcome all inharmony of mind, body, and affairs. It is an advanced textbook of twelve lessons with question helps.

Talks on Truth is a companion book to Christian Healing, and rounds out its teaching. It pictures the close relationship between God and man, teaches the development of divine love, the attainment of eternal life and other important phases of Truth. Fourteen chapters with questions on each make up the contents of the book.

The Twelve Powers of Man presumes a working knowledge of both the subconscious and superconscious mind. It teaches how to make the best use of one's God-given powers to bring about one's highest good. Its thirteen chapters offer opportunity for study and research.

Results from Bank Drill

"Just three months ago," writes M. W., *"I sent for your Prosperity Bank, and I was living in a three-room apartment. Today I have a beautiful five-room, modern house, well furnished, and located in a nice section. Really it is just the kind of home I have dreamed of all my life —even to the color of the kitchen. The house sits on a hill where we have a wonderful view and can enjoy the fresh air and sunshine. The lady I rent from is a Unity student too. She rented this place to me at a reasonable price, and I know that this blessing has come to me through divine love."*

If you wish to prove what blessings the Bank drill will bring you, there is a blank on the last page of this magazine, which you may use for this purpose.

No Service Is in Vain

The booklet *Caroline Napier* tells of a woman with a wonderful education in music, who generously gave lessons to a number of children unable to pay for them. How later, when she was in need of funds, her good work brought her many blessings is told in this booklet, which proves that "nothing given is ever lost or unrequited." *Caroline Napier* is the true account of a woman's experience in proving that no circumstances or conditions are too hard for Truth to overcome.

Blessed by Weekly Unity

In the following letter a family—S., M., and R. E. M. —unites in giving thanks for *Weekly Unity*. We rejoice in this sincere message:

"Some five years ago a friend sent us a subscription for Weekly Unity. *At first we read it rather carelessly, but as time passed and problems came into the family life, we found ourselves turning to it for help. As we read, we came gradually to a firm conviction that here was a possible way out of many of our difficulties. The Bible began to mean more to us, prayer began to have significance, even a blessing before meals came to have real value.*

"Today Weekly Unity *is read as soon as it arrives, for we have continued our subscription through the years. For this reason we are writing to express our deep gratitude. May your work bless other homes as it has blessed ours."*

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity Statement of Faith		.10
	*Working with God	flexible $2; cloth	1.00
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies		.50
On the Silence	Methods of Meditation		.25
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.50
Inspirational	Adventures in Prosperity	cloth	1.00
	All Things Made New	cloth	1.00
	Beginning Again		.25
	Christ Way of Living, The	*German*, $.75; *English*	.50
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	*Master Class Lessons	flexible $2; cloth	1.00
	Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English*, cloth	1.00
	*Truth Ideas of an M. D.	flexible $2; cloth	1.00
	What Are You?	*German or English*, cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	*Contemplation of Christ, The		.50
	Metaphysical Bible Dictionary		10.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies		.50
	*Talks on Truth	flexible $2; cloth	1.00
	Twelve Powers of Man, The	flexible $2; cloth	1.00
	*Usable Truth	flexible $2; cloth	1.00
Greeting Booklets	Holy Bread		.10
	Song of Life, The		.10
	Where Blessings Begin		.10
	*Where I Am King		.10
	(20 copies of these booklets for $1. Envelopes included)		
Juvenile	Four-Leafed Clover, The		.50
	How Jimmy Came Through		.50
	Little Susie Sleep Ears		.29
	White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

How to Demonstrate Prosperity

■ If you want prosperity to become manifest in your affairs, you must center you attention upon God, the source of your supply, instead of keeping it fixed on what you desire to demonstrate. Meditate daily upon God as the one presence and power in your life, and you will come into a consciousness of well-being, which is the beginning of prosperity.

■ The Prosperity Bank plan will help you to cultivate a rich consciousness. Send for a Bank, and carefully follow the instructions, while Silent Unity co-operates with you in prayer for your success. Drop a coin in the Bank each day for the purpose of sharing the message of *Unity* with others. Thus you will bless your friends while God blesses you.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank with full instructions, and enter a year's subscription for *Unity* for each of the three friends named below. I will save $3 in my Bank to pay for my order.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

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NEW GARDNER HUNTING SERIAL IN PROGRESS . . . .

■ ■ "Taint where ye be that counts," said Miss Marvel. "Wherever ye be, it's yer ideas that matter an' what ye do with 'em." Miss Marvel is one of the leading characters in Gardner Hunting's new novel-length story "High and Dry," which begins in *Progress* this month, and you will find her an odd mixture of ignorance and wisdom that is very appealing. This exciting story is full of suspense, mystery, romance, and humor, along with a lot of rich Truth teaching —just what one would naturally expect from Gardner Hunting's pen. If you are not a *Progress* reader, order a subscription now. This serial alone is worth more than the subscription price, $1 a year. If it already comes to you, send a gift subscription to a friend, beginning with the October number.

HER BUSINESS HAS GONE "OVER THE TOP"

■ ■ "I opened a school of dressmaking and designing a few years ago, and one of my students gave me a copy of *Good Business*," writes L. M. W. "I have been taking it ever since. Many times I have wondered how I was going to meet my obligations, and I would pick up your magazine, and get so much inspiration from it that I would forget to worry and somehow the bills would always get paid, and there would be something left for me. Now the business has gone 'over the top.' We have a capacity attendance of about sixty young girls and women. The training they get enables them to design and make clothes and fill orders while they are learning. It is a wonderful thing to have one's dreams come true."

■ ■ *Good Business* will help you to make the wheels of your business machinery run smoothly too. The subscription price is $1 a year.

IN THE BEGINNING GOD—

by Grace Noll Crowell

"In the beginning God . . . " And in the end
And in the in-between forever He
Is the insistent power, the constant friend,
The steadfast hope of all eternity.
He is life's bread and wine; He is the Truth;
He is the ageless, quenchless fire of youth:

Inalienable from birth and life and death,
Inseparable from any roads men go;
Nearer than hands and feet, closer than breath,
The living force beneath all things that grow;
And, from above, the strange impelling might
That draws men up from darkness into light.